

THE
CHRISTIAN SPECTATOR.

No. 2.]

FEBRUARY 1, 1824.

[VOL. VI.]

Religious Communications.

For the Christian Spectator.

The Influence of Missions upon Science and Literature.

THE general subject of missions has at length become familiar. At the present day it is comparatively unnecessary to speak of their importance or their efficacy. Their importance has been felt; and the christian world is rousing itself to noble efforts; efforts which will not die away; efforts which opposition can only increase. Their efficacy has been seen; if any man desires it, we only point to Otaheite, or to South-Africa—we only ask him to read the history of Pomarre, or Africaner. It is, in short, admitted that missions are attended with many salutary consequences at home and abroad, that they are intimately connected, in a variety of respects, with the social improvement of man,—with the best temporal interests of the world.

On some of these points of connection, much has been said; but I do not know that any thing has been brought forward, very distinctly and expressly respecting the *connexion between missions and the general progress of literature.*

On this subject I propose to offer a few remarks. My object will be a statement of facts, rather than an attempt at philology or rhetoric.

It is obvious that the subject may be viewed in two general aspects, as it relates to the countries where missions are established, and as it relates to other countries; the subject may be considered in relation to pagan

countries, and to Christian countries. A full exhibition of either part would occupy more room than my limits will allow. On the latter I shall principally dwell, offering only a few hints upon the former.

Let us then, first, consider the subject in *relation to christian countries.* What is the connexion between missions, and the interests of literature at home?

Before proceeding to the particular topics to be presented on this part of the subject, I wish to suggest three considerations of a more general nature.

First, we should bear in mind the literary exertions and enquiries which missions indirectly occasion. The communications of the Catholic missionaries of China excited such an attention to the literature and history of that empire in France, that many memoirs upon them were read in the academies, and many volumes published to the world.^(a) Another fact deserves to be noticed. In the first nineteen volumes of the *Quarterly Review*, there are no less than fourteen reviews, occasioned by missionary publications.

Secondly, we should bear in mind the numerous volumes which flow directly from missions. The single publications of the French missionaries, called, “*Letters Edifying and Curious*,” grew to half a hundred large volumes. “*These*,” says a

(a) This is the foundation for Sir William Jones’ remark, that none but the French had made any efforts to elucidate the literature of China.

Catholic clergyman, (b) for whose partialities we must, however, make some abatement,—“These were not only read with avidity by the friends of religion, but consulted and studied by all the scholars of Europe.” The publications of the various protestant societies of Europe and America comprise a far greater number of volumes; and these volumes are in reality valuable. (c) Some of them contain, it is freely admitted, much that is uninteresting, and much that is offensive to taste. The journals of some of the missionaries are particularly liable to this charge; amendment in this respect may, however, be expected, especially as the subject is exciting attention in our literary publications. (d) But the same charge lies against three fourths of our books of travels. (e)

Finally, we must bear in mind that these publications tend to diffuse a species of knowledge, which otherwise must be much more limited. Acquaintance with foreign manners and customs is generally confined to scholars, or to the higher ranks of life; to those who have access to public libraries, or can purchase extensive works. But the missionary publications carry information on these subjects to the poorest and most secluded citizen. Not many years since, it was a matter of dispute in England, whether suicide was actually the custom of the Hindoo widow. Now, almost every child in the kingdom well knows the fact. If then it could not be shown that missions have added any thing to the common stock of knowledge, the considerations now stated, might show that they stand in an important connection with its general diffusion,

(b) Who abridged the original in 8 volumes, 8vo. in 1817.—*Prel. Lett. Ed.*

(c) The Quarterly Review pronounces them superior to the Lett. Ed. (vol. 6, p. 274.)

(d) See Evangelical and Literary Magazine.

(e) Eg. Lewis & Clark in North-America; full of vulgarity and indecencies.—Mawe in South-America; so much sleep at night, and so many miles by day.

and of course with its general progress. But they actually have enlarged the amount of human knowledge. They have made important contributions to several departments, and particularly to geography, the natural sciences, moral and civil history, philology, and oriental literature.

It is easy to see how missions contribute, both to the definiteness and the extent of *geographical knowledge*. They are generally established in countries which have never been fully explored, and the missionaries, by their own journies, and by the statements of natives from different and distant places, may learn many particulars which must wholly escape the transient traveller. No nations have been more distinguished for their additions to geographical science, than the Spanish and Portuguese, and their missionaries to America, Africa and China, claim a share in this honor. The fathers in Pekin published a large map of the Chinese empire. The first accounts of Congo and Abyssinia, were from the missionaries in those countries. Many of the men were indeed exceedingly stupid;—they expected to infuse christianity into the sable kings and queens by the mere process of flagellation. In every trifling occurrence, they read a miracle performed in their behalf by the holy virgin, or by some departed saint. Still they added to the knowledge of their countrymen. One (a) of them describes the very same sources of the Nile which Bruce afterwards visited, and describes them, it is said, as minutely as that celebrated traveller. The Jesuits in South America explored regions which had been entered by no European. In these excursions, many lost their lives. (b)

(a) Father Payz Quart. Rev. vol. 17, p. 332.

(b) They were sometimes cut off by the savages. Sometimes, in passing on the river, the missionaries, with their converts, would sing hymns, &c. These would attract the savages (very fond of music,) to the banks, and draw them after the boats, thus realizing the fables of Orpheus.—*Lett. Ed.*

others escaped with immense hazard. Permit me to mention an adventure of Ortega. On one of these expeditions, with several *neophytes*, as the converts were termed, he was caught by a sudden flood between two rivers; soon the whole plain became one immense lake—the storm continued—the waters rose—they were obliged to climb the trees. A huge serpent came to the tree where the missionary and one companion were hanging. They had no means of defence; but the limb around which the monster coiled broke, and he swam off. Two days they passed in this condition.^(a) In the middle of the second night, one of the other Indians swam to the tree, guided only by the flashes of lightning, and cried to Ortega, that some of his unbaptized companions were at the point of death, and begged for baptism. Ortega had scarcely found them, and completed the ordinance, when five of them dropped and sunk. The missionary, and the others, fortunately survived the dreadful adventure. But to return. Geography is indebted to missions of later periods. To the devotee, Egede,^(b) and to his grandson,^(c) we owe the best accounts of Greenland, a country which presents little that can tempt the adventurer to risk the horrors of a shipwreck amidst mountains of ice,—a country of lonely, cold, and sunless winters. The tours of Marsden, in New-Holland and New-Zealand, and the voyages of Wilson, in the Pacific, have enlarged our knowledge^(d) of the Asiatic isles. The reports of the London Society, and the travels of Campbell, have cast new light upon the dark and desert land of the Bushman and the Hottentot.

(a) Quart. Rev. vol. 18, p. 115, and Southey's Brazil.

(b) Morse's Geog. vol. I, p. 142.

(c) Saabye, missionary to Greenland, afterwards pastor in Denmark. See a Review, very interesting, in Quart. vol. 18, p. 480.

(d) See the Rep. of London Soc. and Wilson's Life. Quart. Rev. vol. 17

The *natural sciences* are not very intimately connected with the appropriate business of a missionary. Still they are indebted to missions. Even Astronomy is under some obligation. Some^(a) of the Jesuits made and sent to France regular observations of eclipses and other celestial phenomena. This was no despicable service. It was for the sake of such observations that Dr. Halley^(b) in the last century passed a year away from the pleasures of society and home, upon that dreary and insulated rock, where the late devastator of nations, stripped of his crown and his glory, was sent to read the world an impressive lesson upon the littleness of human grandeur, and the weakness of human power. The Jewish missionaries, specially those in America contributed still more to the several branches of natural history. In the documents of later societies, there are notices of animal, vegetable, and mineral productions, which deserve to be embodied in the works of future naturalists. Iceland, which our imagination paints to us as a mountain of fire in that cold and distant sea where it is placed, has lately been explored by the missionary Henderson^(c); and he has made various discoveries as to the strata, and the minerals, fossils and petrifications of that interesting island, besides giving the fullest description the English public has ever received of its simple but intelligent inhabitants, and of their ancient poetry and superstitions. The little work^(d) a few years since translated from the German, entitled Letters on the Nicobar Islands, contains many interesting statements respecting their

(a) Particularly Father Bautin at St. Domingo, published in the memoirs of Trevoux, Lett. Ed. vol. 8.

(b) Playfair's Dissertation.

(c) See his Narrative; Rep. of the Bib. Soc. and Quart. Rev. vol. 18, p. 299, which states that he has excelled all former travellers.

(d) Hansel translated by Lathrobe at the request of Wilberforce. See Quart. Rev. vol. 11. p. 71.

natural history. They give us no account, it is true, of an anomalous and monstrous species of men, such as the ignorant mariner assured Linnaeus that he saw upon those islands, and such as the silly Monboddo supposed all men to have been originally; but in their notices of animals and reptiles, of beautiful shells and fruits, and of those peculiar birds, whose nests are the well known daintiness of the Chinese, they present much to gratify a more intelligent curiosity. These letters are the fruits of an unfortunate and unsuccessful mission of the Moravians. Their author was the only missionary who survived the effects of the climate, and he was called to the painful duty of closing the establishment. "Words" says he, "cannot express the sensations, which crowded upon my mind while I was executing this task. When I beheld our burying ground where eleven of my brethren have their resting place, as seed sown in a barren land, I burst into tears. Often have I visited that place and sat down and wept over their graves."

Missions it was said, have made contributions to *moral and civil history*. It is obvious that the missionary has peculiar facilities for investigating those topics. He dwells in the bosom of the people, he is with them from day to day, he sees them in every variety of situation. He must learn their traditions, observe their customs, detect their vices. He may gain access also to the public documents, and written histories, if any exist in the country. Such facilities, the Catholic missionaries enjoyed in China, when from other foreigners every thing was sedulously concealed. To their accounts and to the works which spring out of them, to which I have before alluded, the world was long (a) indebted for most that it knew of the country and the countrymen of Confucius. It was from the missionaries also that Spain learned the civil history of her prov-

(a) I believe until the European embassies were sent to the Chinese Court.

inces in America. One of them wrote a history of the new world, (b) respecting which, Dr. Robertson remarks: "it contains more accurate observations perhaps, and more sound science than are to be found in any description of remote countries, published in that age." Another left (a) a manuscript history of St. Domingo, which was the basis for the work of Charlesvoix. From the writings of these men, the great Scottish historian just named, derived much assistance, and he was indebted even, as he acknowledges (c), to communications received from David Brainerd. Within a few years, still greater additions have been made from missionary sources to this department of knowledge. The works of Heckewelder on the Indians of North America possess at once the purity of a book of devotion, and the charms of a book of romance. The productions of Ward and Dubois, on the manners and customs of the Hindoos, will be consulted by all who wish to understand the character of a people exhibiting as that people does, a most strange amalgamation of savage and civilized society.

Philology has been advanced by the instrumentality of missions. The improvements made in this interesting science during the present age have resulted in a great measure from an increased acquaintance with the languages of uncivilized nations. These present facts which go far to overthrow the favourite theories of the older philologists. Many of them, especially those of some tribes of the American Indians, exhibit a harmony and copiousness and regularity of structure, that are truly surprising. "I am lost in astonishment" says Mr. Duponceau, speaking of this circumstance, "and can only account for it by looking up to the first great cause." The efforts of this gentleman, and of another in

(a) Acasta, Civ. and Nat. Hist. Robertson's preface to his America.

(b) Lett. Ed. vol. 8.

(c) Preface to his history of America.

a neighboring State, one of the most distinguished scholars of the country, are forming a new era in American philology. But those men, (*) I doubt not, will be the first to speak of their obligations, and the obligations of their favourite science to the humble missionary—to Heckewelder, to Zeisberger, and to the venerable Elliot, whose grammar and translations have preserved to us the language of a nation, that has long since mouldered into dust, and left its lands and streams to be our inheritance. The scholars of Europe have advanced beyond our own in these researches. We only stare with surprise when they speak of twelve hundred(a), different dialects in America, or incredulously ask for the sources of their information. Most of the materials which they have enjoyed were collected by Humboldt, and were to a very great extent(b) drawn from the dictionaries and grammars of the French, German and Spanish missionaries. Philology has derived important benefit from missions to the East. The American missionaries have prepared dictionaries and grammars of several oriental(c) languages. Dr. Carey(d) has published grammars of eight and a dictionary of one. Dr. Marshman has thrown a flood of light upon the Chinese. The Catholic missionaries had represented the acquisition of this language as a work of stupendous difficulty. He(e) shows that it may be acquired as easily as the Latin and Greek. He has discovered also, what no one before him had done, that it possesses an alphabet of sounds, an alphabet whose characters are not

(*) See Elliot's grammar by Pickering and memoirs American Acad. vol. 4. p. 358 and transactions of the Hist. and Lit. Com. of the Am. Phil. Soc. vol. 1.

(a) See the Review of Adelung's Mithridates

(b) North American

(c) The Mahratta and Burman.

(d) Quart. Rev.

(e) They spoke of 80,000 arbitrary characters. He reduces them to half the number and these are formed from less than 2000 primitives.

merely directed to the eye, like an Egyptian hieroglyphic (f) or the signs of the deaf and dumb, but directed to the ear likewise, and capable of conveying sounds to distant regions as easily and accurately as a western alphabet. Dr. Morrison(g) has rendered equal service in completing a work, which is to the Chinese language what the immortal work of Johnson is to the English. He has given to the world the imperial dictionary of China, improved by additions from his own knowledge, from the Jesuit manuscript, from native scholars, and from various Chinese works, and enriched besides by frequent allusions to the sentiments, customs, and institutions of the people.

But it is not oriental philology only that these missionaries have promoted; they have accomplished much for *oriental literature* in the larger sense. This is the last topic from which I shall attempt to illustrate the subject before us. It has been common to hear the most extravagant praises of oriental literature. Worlds of genius, and taste, and wisdom, have been supposed to lie concealed in the eastern languages. This resulted in a considerable degree from the exaggerated statements of the Jesuits, which were echoed and re-echoed by the credulous *savans* of France. Some of the small pieces, which have been translated into European languages certainly give a very favorable impression. A specimen of the China drama by the Jesuits was the foundation of Voltaire's Orphan of China. An Indian piece(h) by Sir Walter Jones is beautiful. But with few exceptions of this sort, nothing has been found in any measure to justify the high panegyrics so often uttered, and at length

(f) There may be some connection between Marshman's and Champollion's discoveries.

(g) See Ch. Obs. This is pronounced one of the most acceptable vol's. which the study of Asiatic literature has produced, Quart. Rev.

(h) *Sacotala*.

the expectations from oriental literature have become more rational. The translation of the Zendavesta began to dissipate the prevailing delusion. The translation of Confucius by Dr. Marshman, contributed to the same effect. The Chinese lawgiver seems, as exhibited by the Jesuit, a prodigy of greatness and wisdom, but when raised from a long burial in the darkness of an unknown language, he appears, to say the least, a more indifferent personage. The translation of the Ramâyûna has done still more to reveal the character of Hindoo literature. This poem is one of the Hindoo sacred books. It promises peace and salvation, yea, all manner of perfections and enjoyments to every one who will read it through. It is indeed esteemed by the inhabitants of India as the book of books; but is an ocean of the dark and the absurd. It exhibits all the extravagance of the Arabian Nights, with vastly more that is childish, and less that is splendid, while the few portions it has of beauty or pathos are necessarily forgotten in the perpetual recurrence of bombast and obscenity. Now by these and minor translations, and by their other publications, the Baptist Missionaries particularly, have merited the thanks of scholars. They have indeed shown that the literary treasures of the East will prove trifles, generally, rather than gems. But to do this was to increase our knowledge; for their labors they have actually received the acknowledgements of Europeans, although not so generally as they deserve. "Whatever may be the result of their labors in diffusing Christianity," says an English Reviewer, "there can be no question that by their translations they bring important accessions to our stock of Asiatic literature.

[To be concluded.]

A SERMON.

II. Tim. iv. 6, 7, 8.—*For I am now ready to be offered, and the time*

of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also, that love his appearing.

Timothy, the person addressed in this Epistle, was Paul's '*own son in the faith*'—he was converted when a youth by the Apostle's preaching at Derbe and Lystra. This was on the apostle's first tour of preaching the gospel to the Gentiles. On his second journey, when he came again to Derbe and Lystra, he took Timothy, who seems to have been a peculiarly interesting youth, as his companion and fellow labourer. He loved him, as a father does a child, not only because he had been the instrument of his conversion; but because he found him disinterestedly faithful to the cause of Christ, and affectionately fond of him, as his spiritual father. In his letter to the Corinthians, the apostle styles Timothy "*his beloved son and faithful in the Lord.*"—To the Philippians he declares, "*I have no man like minded, who will naturally care for your state; for all seek their own, not the things that are Jesus Christ's. But ye know the proof of him, that as a son with a father, he hath served with me in the gospel.*"

Timothy, by being for a long time, a companion and fellow labourer with the apostle, was well acquainted with his labours, sufferings and self-denial in the cause of Christ. "*But thou fully knowest my doctrine,*" (says the apostle to him, in this same Epistle), "*manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, at Iconium, at Lystra;—what persecutions I endured.*" The strength and vigour of his manhood, the apostle had devoted truly to the service of his Lord, but now, he was "*such an one as*

Paul the aged," and also a prisoner of Jesus Christ. The frost of age had settled upon his brows though it had not chilled his heart. His strength and vigor had been worn out in the service of his master. God had preserved him indeed for many years, while walking in the midst of dangers and death, but *now his work was done*, and he was ready, as his last act, to offer up his soul to the same cause, to which he had devoted his life; and to seal with his blood the testimony which he had uniformly borne to the truth of the gospel.

"I am ready to be offered, and when I am gone, take, my son, your spiritual father as an example. You have witnessed my labours and dangers, sufferings and sacrifices, doctrine and manner of life:—follow me, so far as I have followed Christ; and if you have witnessed my trials and sufferings, you have also for your encouragement, witnessed my hopes, my joys and consolations in Christ. I am ready to be offered, and *the time of my departure is at hand*;—quicken your dilligence, therefore, that you may supply the place of them that are going before you. I am ready to be offered. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

The situation of this great and good man in prison, and ready to be offered, his reflections and prospects, his consolations and joys, in the full view of approaching death, form together an interesting object of contemplation. We are particularly struck by his triumphant feelings, such as nothing but the Christian religion ever inspired in such a situation, and are led to enquire what were the reflections, and what the prospects, which could thus dissipate the gloom of a prison, and deprive the king of terrors of his power. The

apostle is standing on the verge of the eternal world: He casts his eye back over that part of his life which had been devoted to the cause of Christ, and forward to the glories of eternity opening on his view. His hopes of the future are founded on his retrospect of the past. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge will give me at that day."

Let us for own improvement turn our attention to the particulars, here noticed in this brief review of his christian life.

First, "*I have fought a good fight.*" He had been a good soldier in the cause of Christ. Faithful and zealously devoted to his master, his natural impetuosity, when enlisted in his service, led him to throw himself in the fore front of the hottest battle, and with eager intrepidity to challenge forth the boldest champions in the hosts of infidelity. He hesitated not to declare the honours of his king before the bitterest of his own bigoted countrymen, before the contemptuous philosophers of Greece—before profligate Roman Governors, and before Nero himself; considering it not the least consolation in his imprisonment, that it enabled him, at his trial, to declare the unsearchable riches of Christ to those to whom otherwise he could not have access. He not only faced danger, but also endured hardness as a good soldier of Christ. Fatigues, hardships, famine and sufferings, were his constant companions. Stoned in one city for preaching the gospel, and dragged out for dead, as soon as he was able to rise, it was to preach the gospel again. Thrown into prison, and confined in fetters, the moment he was released, he commenced his warfare anew. Shipwrecked thrice, five times scourged by the Jews, thrice beaten with rods, in perils by sea and land, from his own countrymen, from the heathen, and from false brethren, in weariness and painfulness, in watchings

oft, in hunger and thirst, in cold and nakedness, in journeyings oft, in prisons frequent, in deaths oft—none of these things moved him to desist a moment from the arduous and perilous contest, neither did he count his life dear unto himself, that he might advance the conquests of the cross. But out of all these hardships and dangers the Lord had delivered him. Now his warfare was accomplished, and he was waiting for the moment when he should be released from his arduous service, and enter upon triumphant joys, in the realms of eternal peace.

“I have fought,” says he, “a good fight.” *I have finished my course.*” This latter expression is an allusion to the *race* practised at the Grecian games. In this race, the competitors put forth every exertion to outstrip each other in their course, while at the goal stood the judges, with crowns or garlands of leaves, with which to crown the victor. This bore so strong a resemblance to the christian race of holiness, that the apostle frequently alludes to it, especially in his letters to Grecian churches. “Know ye not that they who run in a race, run all, but one obtaineth the prize? “So run,” says he, “that ye may obtain.” He would teach us by this comparison, that to fulfil the christian course, calls for continual and unwearied exertion. We are never to relapse into indolence, but to make every effort, as much as if the event continued uncertain, till, by reaching the goal, we become sure of the prize. For such great and continual exertion, we need to be temperate in all things—to keep under our body, and to lay aside every weight that might clog and retard us in our course. We need also the grace of our ascended Lord—we need to look for encouragement, to his own bright example, and for hope, to the crown of rejoicing which he will give to all who come off conquerors in the race, and to be animated by the example of all those who have gone

before us. “Wherefore,” says he, “seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God.” And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown—a fading, withering crown of leaves—but we, an incorruptible, even a crown of glory, that fadeth not away. “I therefore so run, not as uncertainly.” The apostle did not run in such a languid desultory manner as to leave it uncertain whether he should obtain the prize. “I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a cast-away.” Every part of his own life, as recorded, agrees with this account of his race of holiness. It was a life of unceasing and vigorous activity. The close of one action was the beginning of another. The passage from preaching the gospel in one place, was immediately to preaching it in the next—the completion of one missionary tour, was but a preparation for a second, in which he should take a wider range. When he could not travel, he was preaching—when he could not preach, being confined in prison, he was writing. Had he been impelled, by some secret influence, to incessant activity, he could not, apparently, have done more in the service of his master. But his race was now run. He was closing the last epistle, as it is supposed, that he ever wrote—he had reached the goal at his grave. “I have finished my course,” says he, “henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.”

"I have fought a good fight, I have finished my course, I have *kept the faith*." He did not reckon it among the least of his consolations, when ready to be offered, that he had *kept the faith*. His penetrating eye distinctly saw the connexion between the doctrines of faith, and all that is experimental and practical in religion. Men are justified and saved by *belief of the truth*, not by belief of error; and the Holy Spirit regenerates and sanctifies through the instrumentality of truth, and not falsehood. Men feel their need of a Savior, because they believe and know that they are themselves sinful and condemned. They trust in his righteousness, when they see that they have none of their own, because they believe that he has made atonement, and is able to save to the uttermost, them that come unto God by him; and Christ thus received into the heart by faith, is the source of holy life and actions. The apostle well knew, that the future character and success of christianity would depend entirely upon the doctrines men received by faith. He therefore, in all his preaching and writings, contended *earnestly* for the *faith* once delivered to the saints. He defended and kept the faith, by every weapon of his holy warfare. He established many points, by reason and facts in human nature, when addressing philosophers and heathen. He established them by quotations from the Old Testament, when addressing the Jews, who received it as the word of God. He declared them with authority, as an apostle of the Lord Jesus, who had commissioned him to preach the gospel, and had inspired him with the Holy Spirit to declare the truth, and to work miracles in its confirmation. He removed objections; he soothed by softness, he reproved with severity; he yielded in things indifferent, where *truth* was not properly concerned at all, that he might gain ground, on which to contend for the important doctrines of grace. He

VOL. VI.—No. 2.

became all things to all men, that by all means he might save some. At the same time, he watched with holy solicitude for the least deviation from the simplicity and purity of the gospel system. He opposed equally, self-righteousness on the one hand, and a faith unproductive of works on the other. Not permitting even the *appearance* of deviation, he gave place—no not for an hour, to the very chiefest of the apostles, who had been the companions of Christ, but with his constitutional intrepidity and ardor, withstood even Peter, to his face, because he was to be blamed for *seeming* to favor the superstitious attachment of the Jews to the ceremonies of the law. He kept the faith, and it will not be thought too much to say, that the faith has been kept in the Christian church to this day, principally through the instrumentality of his writings, when it is remembered that nearly half the New Testament, and almost the whole of the doctrinal part of it, was written by this great apostle.

The warfare he had accomplished, the race he had run, the faith he had preserved, was the ground of his glorious hope of immortality—a hope that shed a lustre over his closing hours, and lifted him, with triumph, above the fear of death. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all them that love his appearing."

This expression of the feelings of the apostle, in view of his approaching departure, is full of instruction, and should be deeply considered by every follower of Jesus, and especially by every christian minister. It shows us, truly, "with what composure a christian can die." It exhibits the consolations, the triumphant joys which support him, when about to part with every earthly object

of his love, and to give up his account to the Judge of all. It may be well contrasted with the dying words of any man that ever left this world without the hopes of the gospel; and should stimulate all to imitate the glorious life of this eminent servant of God, that they also may die the death of the righteous, and that their last end may be like his. It should arouse us all to fight the good fight of faith—to finish our course with joy—to keep the faith,—that there may be laid up for *us* also, a crown of righteousness, which the Lord the righteous Judge will give to *all*, that love his appearing. Indeed, this is the very effect which the apostle intended this expression of his feelings should have upon his dearly beloved son in the faith. Fearing that Timothy might be discouraged by the sufferings to which his spiritual Father was called, and which might one day come upon himself, he wished to brace up his soul to endure hardness as a good soldier of Christ, and to fight manfully the good fight of faith. He therefore gave him this, his *dying testimony* to the truth and power of that religion which he had professed and taught. He told him that, having coolly reviewed all which he himself had done and suffered for the cause of Christ, as well as considered the death which was now before him, he could assure him that he had *nothing* to regret, but every thing to animate and support him. He knew in whom he had believed. He was confident that his Savior was able to keep that which he had committed to him, against that day. He had not a *doubt* of receiving the crown of rejoicing, which the Lord would give to all them that love his appearing. He spoke from experience and knowledge. He had not followed cunningly devised fables. He had not imposed on others fictitious stories, which he did not believe himself. On the contrary, he *knew* them to be true. He was willing to venture his eternal *all* upon *heir* truth. Nay, he wished, as the last

proof of his affection to one whom he most tenderly loved, that he should, in a like manner, suffer the loss of all things in this world, that he might win Christ, and venture the welfare of his immortal soul on the ability of his Savior, to keep that which he should thus commit to him, against that day.

My friends! what more can we ask to confirm our faith, and animate our obedience? The apostle certainly knew whether the things he had taught were true or false—whether those things to which he had testified were cunningly devised fables, or real facts, which he had himself witnessed. He certainly would not thus cheerfully and joyfully have suffered the loss of all, and patiently endured, unto his dying hour, if he had had a doubt of the goodness of his cause, or of the recompense of reward; nor would he have recommended a similar course to his own son in the faith. Let us, therefore, animated by his dying testimony, go and do likewise. Let us undertake similar labours, make the same sacrifices, endure, if called to it, like sufferings, that we may have the same triumphant hopes in death, and enter the same realms of eternal blessedness.

Before leaving the subject, I wish to call the attention of my readers to some particular circumstances, which give a shading to the picture we have just contemplated. Although the closing of this great apostle's course was so triumphant; although he had nothing to regret, of all that he had done or suffered in the cause of Christ, and was joyful in the prospect that his trials and sufferings would soon be over, and glory, honour and immortality, awaited him in the immediate presence of his Redeemer, yet there is something melancholy in the circumstances, in which this faithful servant of Christ dictated his last farewell, which has also infused a pensive feeling into the language of this whole epistle. Take the following passages as an exam-

ple. "This thou knowest, that all they which are in Asia be turned away from me—of whom are Phygelus and Hermogenes." "Do thy diligence to come shortly unto me, for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." "And Tychicus have I sent to Ephesus. The cloak that I left at Troas, with Carpus, when thou comest, bring with thee." "Do thy diligence to come before winter." If, as is generally supposed,—the apostle needed the cloak, to defend him against the cold of the approaching winter, his sending so far for it, is a proof of his extreme necessity, in prison.—The fervency of his gratitude, for the supply of his temporal wants, expressed in the following passage, strongly suggests the same necessity—"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me—and was not ashamed of my bond, but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord, in that day."

When we reflect on the character of this great apostle, and what numbers, even whole churches owed their *own selves*, their everlasting salvation to his disinterested labours—now aged, destitute, in prison, forsaken of all, about to be offered, with a prophetic foresight of the perilous times that should come upon the church after his death, can we wonder, if even his joys should be tinged a little with the sadness of surrounding objects, and the expression of his hopes, softened by an infusion of melancholy. Such seems to me the following, "But be not *thou* ashamed of the testimony of our Lord, nor of me his prisoner—but be *thou* partaker of the afflictions of the gospel." Then having alluded to his own sufferings for the gospel, he adds—"Nevertheless, I am not ashamed, for I know in whom I have

believed, and am persuaded that he is able to keep that which I have committed to him against that day." The very earnestness, with which he here expresses his confidence in Jesus, suggests to my mind the necessity there was, that he should flee to this confidence as a refuge from the evils which oppressed him. Again, "at my first answer, no man stood with me, but all forsook me—I pray God, it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen."

Here indeed is consolation—there is more than consolation—there is triumphant *faith* and *hope* and *joy*. It is consolation, which strongly reminds us of the sufferings to which it came as a relief. It is the triumph of a hero, whose heart swells with exultation at the thought that he has delivered his country, and himself,—but is softened by the thoughts of the sufferings she has received in the conflict, the brave men who had fallen, the treachery of those who have deserted her cause, and the future evils, to which she will be exposed. The mingled emotions expressed by the apostle, remind us of the setting sun, whose parting beams, though bright, are softened by the gloom of the landscape over which they are thrown—and the clouds gathered around him only seem more fully to show the glory of his departing beams. This picture should teach us the nature of christian faith and hope, and what we are to expect on this side the grave. Christ came to heal the sick, to cure the broken-hearted, to bind up the wounds of the bruised, to seek and to save that which was lost. He is a refuge to which the afflicted flee; a covert and a hiding place, from the storms of sorrow. Every

part of his religion and the comforts it brings, at least in this world, bear a relation to sin and suffering. Even the joy which it brings, is of the nature of *support*, of *comfort*, of *consolation* and *hope*. Through Christ we are happy, in a refuge from the evils with which this world abounds.—We are happy in comfort and consolation under affliction and sorrow. We are happy, in the exercise of faith in a Saviour, who has delivered us from sin and its dreadful punishment, to which we were exposed, and happy in the hope of a termination of our present troubles and of our future introduction to perfect and unclouded joy.

Benevolence is happy, though it *weeps* over the sin and misery with which it is here in so close a contact. Love to God and delight in his government, is a source of constant joy, yet often tinged with sorrow, for the dishonour which we are obliged to see cast upon his name, the violation of his laws, rebellion against his government, while the good, which he will cause from them to abound to his glory, is not seen, but only believed by faith.

We may, indeed, conceive of faith so strong, as to yield unmingled joy in surveying the actual state of things, and the government of God, knowing that he will cause all to promote his own glory. But such heavenly views of the government of God, are rarely given to us, in this world of misery and sin; and no degree of religion can be conceived, which shall prevent the body from feeling pain, disease and want, or the soul from being wounded, when the tenderest relations in this life, are torn asunder. The fact is, God knew that his children would not be perfectly freed from sin in this world, and therefore saw good to continue them in circumstances not entirely free from suffering. This world, to the christian, is a place of discipline. His life to the very close, is a warfare with the world, the flesh, and the devil. Our whole course in this world is a race,

which we are to run with all diligence, that we may make our calling and election sure; and we must not expect to reach the goal, but in the grave. If we so run as to obtain, our path shall be like the rising light which shineth more and more unto the perfect day. The shades of sin and sorrow, shall gradually pass away, and the light of Eternity break in upon our souls. Although on our departing step, we may cast a sad and pitying glance on the world we are about to leave, and heave a sigh on the sin and misery we could not cure, yet, blessed be God, it will be the last throb of sorrow, that shall ever agitate our bosoms.

When I have safely reached my home,
My God, my heaven, my all,—
There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

For the Christian Spectator.

Lay Presbyters, No. V.

No alteration appears in the offices of the church during the second century, unless with the change of *president*, *πρεσβυτης*, for *ἐπίσκοπος* *bishop*, presbyters began to act by his appointment, or in his presence. Though not in writers hitherto examined, some traces of it are in the two assigned to this number; who lived in both centuries.

Titus Flavius Clemens is called Atheniensis because educated at Athens; Alexandrinus, because instructed in the catechetical school of Pantænus, and a presbyter of the church at Alexandria. The preceptor of Origin, Alexander of Jerusalem, and others, he lived till the reign of Alexander Severus. He wrote an *Admonition to the Greeks*, *The Pedagogue*, *Stromata*, and “*What rich man can be saved?*” He had a leaning to Gentile ethics, and the merit of works. On future punishments he is erroneous.

Church officers are mentioned in—

cidentally ; “ For as much as we are shepherds, ποιμνες εσμεν, who govern, ποινοουμενοι, the churches, after the example of the good shepherd, and guard the sheep.” (a) This pastoral office was that of the presbyter, for he was such. In strict accordance he speaks of the presbyter, as blessing with the imposition of hands. “ Upon whom will the presbyter, πρεσβυτερος, impose his hand, and whom will he bless ?” (b) This ascription of blessing to presbyters supposes them of one kind and clerical.

After citing from the epistle of Paul ten passages of practical duties, suited to various classes, he observes ; “ numerous other precepts also, directed to select characters, have been written in the sacred books, some to presbyters πρεσβυτεροις, and some to bishops, and some to deacons, and others to widows.” (c) If *presbyters* be not here taken appellatively, the language makes a threefold discrimination, presbyters, bishops and deacons. It is possible that the author, in these precepts given from the New Testament, follows the language of the epistle to Titus, in which the same order is named, presbyters and bishops (Ch. i. 5. 6. 7) That there were but two orders, (διακοναι) presbyters and deacons, he expressly and repeatedly shows ; and that there was a πρωτοκαθεδρια or first seat, in each presbytery, he also asserts ; the meaning therefore of the passage is obvious.

If from the circumstance, that this writer never enumerated deacons before presbyters, because an inferior order, it may be fairly inferred, that the collocation of bishops after presbyters, in this sentence, evinces no inferiority in presbyters, we may be permitted to argue from the same circumstance, that he had no idea that presbyters were mere laymen. Whether, in this passage,

πρεσβυτεροις was intended only of those who presided over the rest of the bishops, or *vice versa*, lay presbyters are equally, and wholly omitted.

In the numerous precepts addressed by the scriptures to various characters, neither this author, nor any other, has ever found a change directed to lay presbyters.

Writing of marriage, he decides, that each man should be “ the husband of one wife, whether he be a presbyter, or a deacon &c.” και πρεσβυτερος η, και διακονος. (d)

The word Presbyter being substituted in this direction, for bishop, used in Paul’s epistle, (m) and by himself in two other references to the same duty, (n) proves that Clement understood the same by bishop and presbyter, and would not have intended an inferior, or lay elder. And if the promiscuous use of bishop and presbyter can demonstrate a parity in the clerical, it must be equally effectual to exclude an inferior order.

In another place he observes ; “ That man is in fact a presbyter, πρεσβυτερος, of the church, and a true minister, διακονος, of the counsel of God, who practices and teaches the things of the Lord ; deemed righteous, not because ordained of men nor because a presbyter, but because a righteous man, he is numbered in the presbytery. And if here on earth he be not honored with the first seat, πρωτοκαθεδρια μη τιμηθη he shall sit down on the twenty four thrones, judging the people, as John represents it in the Apocalypse.” (e) This writer does not distinguish the presiding presbyter by the name πρεσβυτης, the word επισκοπος having begun to take its place, nevertheless the *first* implied other seats of the presbyters ; and the *first seat* on a bench of presbyters is occupied by a presbyter, with no less certainty than

(a) Pædagogue, Lib. I. p. 99.

(b) Pædagogue, Lib. III. p. 248.

(c) Pædagogue, Lib. III. p. 264.

(d) Strom. Lib. III. 464.

(m) 1 Tim. III. 2.

(n) Strom. 459. 472.

(e) Strom. Lib. VI. p. 667.

the last. This president called προεστως in the New Testament, is henceforth denominated επισκοπος without any authorized diversity in order. In the same page, he says; "Seeing that in the church, there are promotions of bishops, presbyters, deacons, προκοπαι επισκοπων, πρεσβυτερων διακονων, I suppose they are semblances of angelic glory, and of that economy which, the scriptures say, awaits those, who live after the example of the apostles, in the perfection of righteousness, according to the gospel. These, the apostle writes, being raised up in the clouds, διακονησειν, attend as deacons at the first; afterwards they are associated with the presbytery, πρεσβυτεριω, according to their proficiency, προκοπην, in glory; for glory rises above glory, until they shall increase to a perfect man.

(f) This writer thought that the Saviour preached the gospel to departed spirits in hell: and believed, that future punishments were restorative. To the same hypothesis may be attributed his opinion of the value of the righteousness of the saints, both in this world, and in the next, which is here described as measuring their proficiency in glory. His first comparison of the orders in the church, is unto those of the angels, of whom it has been remarked, there are but two, archangels and angels. He supposes also a discrimination in the next world between the glory of deacons, and of the presbytery. But although he names bishops, presbyters, and deacons on earth distinctly, he considered bishops and presbyters, as constituting the same presbytery, not differing in order; otherwise his comparison has failed. Deacons are here also represented as entering into the presbytery, without an intermediate order. Clemens has consequently assigned no place to lay elders, either in the church militant, or triumphant. Having spoken of an instructive, and an obedi-
 ential service, he says; "In like man-

(f) Strom. Lib. VI. p. 667.

ner also with respect to the church, the presbyters maintain the part which renders men better, βελτιωτικην εικονα, and the deacons the obedi-
 ential, υπηρηλικην. Both these offices, ταυτας αμφω τας διακονιας, do the angels perform to God, according to the economy of earthly things." (g) Thus again he expressly describes two, and but two orders in the church, presbyters and deacons; the former to make men better, the latter to aid in a subordinate department.

In this author we find a presbytery and deacons only, which is as forcible an exclusion of a third order, whether superior or intermediate, as can be reasonably expected from a writer who had no knowledge of a third.

In his "What rich man can be saved?" (m) Clemens relates that John the Apostle, observing a young man and turning to the bishop who presided over all, επι πασι τω καθωσινωτι προβλεψας επισκοπω, committed him to his care in the presence of the church, επι της εκκλησιας, who received him του δεχομενου. John is then said to have returned, after repeating the charge, to Ephesus. And the presbyter taking home, ο δε πρεσβυτερος αναλαβων οικαδε, the young man that had been committed to his care, nourished, educated and lost him. Here we have Clemens, no doubt in the language of his day, as it had been in that of the apostles, expressly denominating the same person both a bishop, and a presbyter. Also John, returning, is represented to have addressed him as a bishop, "ω επισκοπε; return to us your deposit." It thus appears, that a successor of the last apostle, and by John himself styled a bishop, was notwithstanding a presbyter.

The sum of the testimony of Clemens the most learned christian in his age, is that there was one order only of officers in the church, above

(g) Strom. Lib. VII. p. 700. Some render βελτιωτικην dignified others "quæ facit meliores."

(m) Ch. XLII. p. 87.

that of the deacons. He has not only not named subordinate, or lay presbyters, but has in the enumerations and descriptions, excluded the possibility of the existence of such an order in his day.

Quintus Septimius Florens Tertullianus, was born at Carthage, of a Roman family; his father being a centurion under a proconsul of Africa. Educated in the learning of the Greeks and Romans, and becoming a christian before the close of the second century, he flourished chiefly in the third, and preached at Carthage many years. Offended at the unkind treatment, or at the irregularities of the orthodox, he preferred the severities of the Montanists. His language is harsh and obscure. Speaking in his apology of the worship of christian assemblies, he observes; "Approved elders preside, who have obtained that honor, not by price, but by the evidence of their fitness," (b) Aged men, as such, never presided in the church. Also these are expressed to have obtained their standing by testimony, and were consequently chosen. We have seen in Justin, that the eucharist was dispensed by the *προσβίως*, *presiding* presbyter. The same practice, though not mentioned by Clement, is recognised by Tertullian, his cotemporary. "We never take from the hand of others," says he, "than presidents, *de aliorum manu quam presidentium*, the sacrament of the eucharist, commanded by the Lord, in the time of his life, to all, even the nightly assemblies." (m) In the same chapter, he has used the Latin word, *antistes*, which exactly corresponds to *προσβίως*; "Being about to go to the water, but a little before it, we testify in the church, *in the presence of the president, sub antistitis manu*, that we renounce the devil, and his pomp and angels." That the names, *προσβίως*,

προσβίως, *præses* and *antistes*, which had been used for the first presbyter from the apostolic age, began to give place to the word *ἐπίσκοπος*, *episcopus*, or bishop, is established by his exclusive assignation of the exercise of the power last mentioned, to the bishop of every congregation in the following passage. (c) "The highest presbyter, who is the bishop, *summus sacerdos, qui est episcopus*, has the right of granting baptism, afterwards the presbyters and deacons, *dehinc presbyteri et diaconi*, nevertheless, not without the authority of the bishop, for the honor of the church, which being preserved, its peace is secure; otherwise the right is also with the laymen." The highest implies inferiours of the same kind. These were the presbyters, because no others had existed at this period, in any christian church. That this diversity sprang; not from any original difference in order or office, is evident; because Tertullian expressly founds the superior authority of bishops, upon its necessity to the preservation of the honor and peace of the church, and not upon any scriptural or apostolical ordination or appointment. Here are no lay-presbyters; yet the expediency alleged for degrading presbyters by a transfer of a part of their original authority to a presiding presbyter, bears some affinity to that, which is now made the excuse for conferring on elders the place and station of deacons in the church. The terms, "*next the presbyters and deacons*" imply that baptism was not originally proper, only to the *presiding elder*; but the peace of the church appears to have been disturbed by the rivalship of presbyters, whose power of baptizing had been made an engine of raising adherents, and promoting divisions. The peace of the church required that it should be under the direction of the presbytery in every congregation, and be performed by the

(b) "Præsent probati quique seniores, honorem istum non pretio sed testimonio adepti."—*Apol. C. 39.*

(d) De Corona, chap. 3, p. 341.

(c) Opera Tertulliani à Semler, vol. iv. p. 203.

presiding presbyter, or by some other for him. If the original power of these presbyters, which expediency only suspended, authorised their administration of ordinances, they were not lay-elders. The implied concession of a power in deacons to do the same things, and the position, that the right existed in laymen, show, not merely that, had there been lay-presbyters, they might have baptized, but that the presbyters spoken of, were not laymen.

He expresses his opinion, "That the authority appointed, *constituit*, the difference between the order and the people, *inter ordinem et plebem*." (m) But that authority he must have understood to have been exercised in the days of the apostles; for he challenges the heretics to prove their doctrine by uninterrupted tradition, through successive bishops from the apostles; by which bishops, and the other presbyters, he must have meant *the order* of which he has spoken in the singular. "Let them show the commencements of their churches—let them tell the series of their bishops, so descending by succession from the beginning, that the first bishop shall have had some author or predecessor from the apostles, or apostolic men, who continued constantly with the apostles; for in this manner the apostolic churches deduced their own genealogies; thus the church of Smyrna, having Polycarp, relate that he was located there by John; thus the church of Rome, having Clement, put forth that he was ordained by Peter; in the same manner, also, other churches present those whom, placed in the episcopacy by the apostles, they account the propagators of the apostolic cion." (a) The originality of doctrines was to be proved by that of the churches; and this could be shown by the successions of the presiding officers.

(m) Opera Tertulliani à Semler, vol. iii. p. 119.

(a) Ib. vol. ii. p. 39.

The preservation of the names and successions of all the presbyters for a century, might have been impracticable; yet the strength of the argument for the sameness of doctrines, chiefly depended upon this circumstance, that the presbytery of each church, at any given period, secured the orthodoxy of each successive *πρὸςβίως*, *presiding*, presbyter, whom Tertullian denominates bishop.

Inveighing against the irregularities of the heretics, he observes, "One is the bishop to-day, to-morrow, another, *alius hodie episcopus, cras alius*; to-day he is a deacon, who is a reader to-morrow, *hodie diaconus, qui cras lector*; to-day a presbyter, who is a layman to-morrow, *hodie presbyter, qui cras laicus*; for they also impose sacerdotal functions on the laity." Individual assemblies are here the allusion, as in all other parts of his writings; if one to-day acted as the bishop in public worship, and to-morrow another, it must have been intended of one man's leading in the ordinances on one day, and another on the next, which is no more than the office of the *πρὸςβίως*, *president*; except that with heretics, the duty belonged to no one permanently. This passage also proves, that reading was no part of the deacon's office; that elders were not laymen; and that the latter ought not to have performed clerical duties in the church.

When arguing the truth of the common doctrines against Marcion, from their priority, after mentioning the churches of Corinth, Galatia, Philippi, Thessalonica, *Ephesus* and Rome, he observes, "we have also the churches nourished, *alumnas*, of John; for if Marcion rejects also his Apocalypse, nevertheless, the series of the bishops, *ordo tamen episcoporum*, reckoned up to their commencement, will stand upon John their founder. In the same manner also, the genuineness of the other churches is recognized." The enumerations of the presiding pres-

byters, which have formerly occurred, render this passage perfectly clear, and vastly different from the modern import of the phrase *order of bishops*. He sometimes also means by *ordo*, the bench of presbyters which sat in every organized church. "*Ubi ecclesiastici ordinis non est consessus*, where there is not a presbytery, *offers et tingis*, you administer the eucharist, and baptise, &c." This is the plain testimony of Tertullian, that there was but one kind of ecclesiastics in every church, who were called an *order*, because they sat in a row; of these there was one, who by custom, from the apostle's days, presided; and the series of such presidents, up to the apostles, was also denominated the *order of the bishops* of that particular congregation; but we have not found a word concerning lay-presbyters, in all his writings.

J. P. W.

To the Editor of the Christian Spectator.

As it falls, no doubt, within the scope of your publication, to contribute, so far as lies within your power, to the promotion of the diligent study and knowledge of the Holy Scriptures, I beg the liberty to state a few questions respecting a passage, which has recently attracted my attention, and about which I find some difficulties raised in my own mind, that some of your intelligent readers may perhaps contribute to solve. I do this the more readily, because I know that these difficulties are not limited to myself only; but are entertained by many other readers of the New Testament, who will be grateful for a proper and satisfactory solution of them.

The passage of Scripture to which I advert, is found in Heb. i. 6, 7, "*And when he introduces the first begotten into the world, he saith; Let all the angels of God worship him.*" Now as this is evidently a quotation from the Jewish Scriptures,

VOL. VI.—No. 2. 10

and is addressed to Hebrews as a proof that Christ is superior to the angels, in as much as they are commanded to worship him; and apparently relied upon by the writer as a satisfactory and conclusive proof of Christ's superiority to them; it is natural to ask, from what part of the Old Testament is this taken? I find no such passage in the *Hebrew Scriptures*; nor in the English translation of them. But I find that Commentators are divided in opinion, respecting the place from which this quotation is made. Some suppose it to be taken from Ps. xcvi. 7, where our English translation, in conformity with the original Hebrew, has "*Worship him all ye gods.*" The Septuagint renders this passage, "*Let all his angels worship him,* προσκυνήσατωσαν αὐτῷ πάντες ἄγγελοι αὐτοῦ." From this version of the Septuagint, therefore, they suppose the apostle has here quoted.

My difficulties in regard to this solution are,

1. That the Psalm appears to relate wholly to the supremacy of Jehovah, and vanity of idols and idol-worship, and the infinite exaltation of the true God above all the objects of heathen worship. In the former part of Ps. xcvi. 7, it is said, "*Let all who worship graven images be ashamed; they who boast themselves of idols; worship him (Jehovah) all ye gods, כל אלהים.*" That is, as I understand it, "*Let those who are the objects of adoration to others, acknowledge Jehovah as the supreme and only God.*" This indeed must be regarded as a figurative expression; in as much as it seems to attribute animation and intelligence to the objects of heathen worship. But it speaks of these objects in a manner conformed to the views of those, who paid their devotions to them; just as the sacred writers call the idols of the heathen, *gods*, because they were so named by their worshippers. And besides; what is more common than for the sacred writers, especially in the poetic parts of the Bible, to at-

tribute animation and intelligence to objects really destitute of both. For example; "Let the floods clap their hands; praise the Lord—ye dragons and all deeps; fire and hail; snow and vapour; stormy wind fulfilling his word; mountains and all hills; fruitful trees and all cedars, &c. &c." I am the more confirmed in this interpretation, because, in verse 9, of the same Psalm, it is said, "For thou, Jehovah, art most high over all the earth; thou art exalted far above *all gods*, *פל אלהים*; that is, exalted far above all who are worshipped by the heathen as gods; not above the *angels*. This latter sense seems to me quite unsuitable to the object of the context; which is not designed to reprehend the heathen for the worship of *angels*, but of *idols*.

2. But allowing that *אלהים Elohim* may be translated angels, as the Septuagint have rendered it, (which seems to be a very liberal allowance, as it would be difficult to show, by any philological process, that the word has such a meaning in the Hebrew;) still there is another difficulty. What part of Psalm XCVII relates to the *birth of Christ*, or to his *introduction into the world*? or, if you please, to his entrance on the official duties of his station as Mediator. But the writer of the epistle to the Hebrews says, that the words in question were spoken to him when he is *introduced into the world*.

I have laid before your readers, my difficulties respecting the opinion of those commentators, who maintain that the quotation in question is from Ps. xcvi. 7. I would simply add, that in the Epistle to the Hebrews it is quoted, "Let all the angels of God worship him;" while in the Septuagint, it runs thus, "Let all *his* angels worship him." This diversity, however, is not of any serious importance.

Other commentators maintain, that the quotation in Heb. i. 6, 7, is made from the Sept. version of Deut. xxxii, 43, where the very words quoted are

found. But here too, I find myself encompassed with difficulties. For (1.) The original Hebrew, (and our English version in conformity to it) has nothing of the passage in question. Can that be the basis of the apostle's argument from the Hebrew Scriptures, addressed to Hebrews, which is *not* found in those sacred writings?

But (2.) If it were in the original, the *context* has no relation to the birth of Christ, or his introduction to his official duties. It relates to the triumph of the Jews over their heathen enemies. How then can an argument be built upon it, to prove the superiority of Christ over the angels?

I am aware, Mr. Editor, that the solution of these difficulties involves some very important principles of interpretation; and perhaps some things, moreover, of no small importance in respect to the modes of argument employed by the sacred writers. Relief from these difficulties cannot be found, by rejecting from the Canon, as some have done, the Epistle to the Hebrews, because it contains them. The same principle must lead to the rejection of all the other parts of the New Testament, where similar methods of argumentation are employed.

If any of your readers will contribute to throw light on the subject above proposed, I am sure they will perform a very grateful and useful service, to all attentive readers of the New Testament. How far the *argumentum ad hominem*, and the *argumentum ex concessis* is employed by the sacred writers, is a question of deep and vital interest to every interpreter of the word of God; a question, I may add, which has been much oftener agitated with heat and passion than with argument; and about which, most men if they will turn their thoughts within, have much less definite and settled opinions, than they are capable of a rational defence; than they are apt to imagine.

AN INQUIRER.

Miscellaneous.

Extract from a Discourse, delivered July 23, 1812, on the public Fast, by the late President Dwight.

The first public appearance of Deism was about the middle of the 16th century : when several persons in Italy, and France, assumed the title of Deists, as an express distinction of themselves from Christians. They are mentioned by the celebrated Viret, an eminent Reformer, as treating the Scriptures as a collection of fables, and laughing at all religion. Several men of this class appeared in England, also, about the latter part of the same century. But neither in Great Britain, nor on the continent, did they make any considerable impression upon public opinion. In the year 1624, Lord Herbert of Cherbury, a man of considerable talents and learning, published his book concerning truth, at Paris. It was afterwards published in England, together with two others. A fourth was added to them after his death. In these he attempted to reduce Deism to a system. From this time writers of this class multiplied, both in Great Britain and on the continent of Europe. In such a world as this, it was impossible that they should not find adherents.

About the year 1728, the great æra of infidelity, Voltaire formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men, distinguished for power, talents, reputation, and influence ; all deadly enemies to the Gospel ; Atheists ; men of profligate principles, and profligate lives. This design he pursued with unabated zeal 50 years ; and was seconded by his associates, with an ardour and industry, scarcely inferior to his own. In consequence of their united labours, and of the labours of others, from time to time combined

with them, they ultimately spread the design throughout a great part of Europe ; and embarked in it individuals, at little distances, over almost the whole of that continent.— Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They were found in every literary institution, from the Abecedarian school to the Academy of sciences ; and in every civil office, from that of the bailiff to that of the monarch. They swarmed in the palace ; they haunted the church. Wherever mischief could be done, they were found : and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed ; an immense number they forged ; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song ; and, when that could not be done, to be given away. Within a period, shorter than could have been imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of Europe.

With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child, was left unassailed, wherever there was a single hope, that the attack might be successful. Books were written and published, in innumerable multitudes, in which infidelity

was brought down to the level of peasants, and even of children ; and poured with immense assiduity into the cottage and the school. Others of a superior kind, crept into the shop, and the farm-house ; and others, of a still higher class, found their way to the drawing-room, the university, and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world ; and the *hearts* of those who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible, still more sensual and profligate, easily yielded themselves and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to inquire that they might understand the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid ; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach ; and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with a rapidity, and to an extent, which astonished heaven and earth : and life went out, not in solitary cases, but by an universal extinction.

While these measures were thus going on with a success scarcely interrupted, Dr. Adam Weishaupt, professor of the Canon Law in the university of Ingoldstadt, a city of Bavaria, a man of no contemptible talents, but of immense turpitude, and a Jesuit, established the society of Illuminees. Into this establishment he brought all the systematized iniquity of his brotherhood ; distin-

guished beyond every other class of men for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to moral obligation. No fraternity, for so long a time, or to so great an extent, united within its pale such a mass of talents ; or employed in its service such a succession of vigorous efforts. The serpentine system of this order Weishaupt perfectly understood. The great design of the Jesuits had always been to engross the power and influence of Europe, and to regulate all its important affairs. The system of measures, which they had adopted for this end, was superior to every preceding scheme of human policy. To this design Weishaupt, who was more absolutely an Atheist than Voltaire, and as cordially wished for the ruin of Christianity, superadded a general intention of destroying the moral character of man. The system of policy, adopted by the Jesuits, was, therefore, exactly fitted to his purpose : for the design, with this superaddition, was exactly the same.

With these advantageous preparations, he boldly undertook this work of destruction ; and laid the axe at the root of all moral principle, and the sense of all moral obligation, by establishing a few fundamental doctrines, which were amply sufficient for this purpose. These were, that God is nothing ; that government is a curse, and authority an usurpation ; that civil society is the only apostacy of man ; that the possession of property is robbery ; that chastity and natural affection are mere prejudices ; and that adultery, assassination, poisoning, and other crimes of a similar nature are lawful, and even virtuous.—Under these circumstances, were founded the societies of Illuminism. They spread, of course, with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany, in

Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland, and even in America. In all these was taught the grand and sweeping principle of corruption, that the End sanctions the Means; a principle, which, if every where adopted, would overturn the universe.

The design of the founder and his coadjutors was nothing less than to engross the empire of the world, and to place mankind beneath the feet of himself, and his successors.

Voltaire died in the year following the establishment of Illuminism. His disciples with one heart, and one voice, united in its interests; and, finding a more absolute system of corruption than themselves had been able to form, entered eagerly into all its plans and purposes. Thenceforward, therefore, all the legions of infidelity are to be considered as embarked in a single bottom; and as cruising together against order, peace, and virtue, on a voyage of rapine and blood.

The French revolution burst upon mankind at this moment. Here was opened an ample field for the labours of these abandoned men in the work of pollution and death. There is no small reason to believe, that every individual illuminee, and almost, if not quite, every infidel, on the continent of Europe, lent his labours, when he could; and his wishes, when he could not; for the advancement of the sins and the miseries, which attended this unexampled corruption. Had not God *taken the wise in their own craftiness*, and caused *the wicked to fall into the pit which they digged*, and *into the snares which their hands had set*, it is impossible to conjecture the extent to which they would have carried their devastation of human happiness. But, like the profligate rulers of Israel, those who succeeded, regularly destroyed their predecessors.

Between 90 and 100 of those, who were leaders in this mighty work of

destruction, fell by the hand of violence. Enemies to all men, they were of course enemies to each other. Butchers of the human race, they soon whetted the knife for each other's throats: and the tremendous Being, who rules the universe, whose existence they had denied in a solemn act of legislation, whose perfections they had made the butt of public scorn and private insult, whose Son they had crucified afresh, and whose Word they had burnt by the hands of the common hangman; swept them all by the hand of violence into an untimely grave. The tale made every ear, which heard it, tingle, and every heart chill with horror. It was, in the language of Ossian, "the song of death." It was like the reign of the plague in a populous city. Knell tolled upon knell; hearse followed hearse; and coffin rumbled after coffin; without a mourner to shed a tear upon the corpse, or a solitary attendant to mark the place of the grave. *From one new moon to another, and from one sabbath to another, the world went forth and looked after the carcasses of the men, who transgressed against God; and they were an abhorring unto all flesh.*

—The miseries brought upon the French nation by the Infidels, who were the agents in its republican government, soon became intolerable. The whole system was formed of a fiend-like oppression; and the empire was filled with alarm, and blood, and wo. The period of their domination became more and more dreadful; and a considerable part of it was denominated the "reign of terror;" the first time, it is believed, in which this phraseology came into proverbial use. France became a kind of suburb to the world of perdition. Surrounding nations were lost in amazement, when they beheld the scene. It seemed a prelude to the funeral of this great world; a stall of death; a den, into which the feet of thousands daily entered; but none were seen to return. In this situa-

tion, despair compelled those who still had influence, energy, and contrivance, to fly from the ravages of the existing government to that last political refuge from human misery, a military despotism; heretofore regarded by mankind as the consummation of ruin. Still, it was a real refuge from the horrors of the former system; horrors, which no nation ever before suffered, and which no imagination had ever anticipated. The scheme of oppression was now settled; and the miseries to be suffered came on, like the course of the seasons, in a regular, expected order. Taxes reaching every fruit of human labor, and all the property which taxes can reach, wrung blood from every vein of the miserable inhabitants. A train of spies, immense in their numbers, and stationed every where, prowled in every road and street, in every city and solitude, and haunted the church, the fire-side, and the closet; carrying fear, suspense, distrust, and anguish, to every heart. The young men were yoked together like cattle, and driven to the camp, to waste away with disease, toil and suffering; or to fall, with less agony, upon the edge of the sword. The female sex sunk gradually from the high level to which the gospel had raised them, towards the miserable degradation to which they have been depressed by Mohammedans and savages; and lost all their influence, and probably all their disposition, to check the vices, refine the manners, and amend the hearts of men. The irreligion of the preceding period was varied, only in its forms and appearances; in substance, it was the same. The goddess of Reason was not *now* worshipped, as before, in the form of a polluted woman. The sacramental vessels were not *now* mounted upon an ass, and paraded through the streets, to insult him, who died that man might live. The Bible was not made the fuel of a bonfire. The Sabbath might now be observed, without treason against the govern-

ment. But the churches were empty. The ministers were butts and beggars. The Sabbath was a day of sport. Several book-sellers, employed by the Commissioners of the London Missionary Society to furnish them with a bible, searched the city of Paris three days, before they could find one. Religion was dead; and her remains lay *in the streets of the great city, which is spiritually called Sodom and Egypt*. The kingdom became a charnel-house of Atheism: where the final knell had been tolled at the departure of life, of hope, and salvation.

From the commencement of this revolution, the miseries which spread in so terrible a manner through the French kingdom, extended themselves over all the surrounding country. The property of the prince, the nobles, and the clergy, the revolutionary leaders seized without remorse, or conscience, as their lawful prey. More than £200,000,000 sterling, are supposed to have fallen into their hands by one vast act of confiscation. This immense sum was, however, insufficient to satisfy their rapacity. Under the names of contributions, war-taxes, and other claims, professedly claims of the nation, they *gathered the riches of the whole people as a nest, and as one gathereth eggs that are left; and there was none that moved the wing, or opened the mouth, or peeped*. With this singular mass of wealth in their possession, they raised armies, in different years, amounting to five, seven, nine, and twelve hundred thousand men: the strongest and most formidable body which was ever assembled upon this globe. This incomprehensible multitude they emptied out upon every neighboring State. The lava did not run in a stream, as in the eruptions of the natural world. It flowed down all sides of the immeasurable crater at once: and like an ocean, rolled its waves of fire over the whole face of the world, within its reach. Nothing withstood its power. The life,

liberty, and property of every bordering nation, was consumed; and a boundless scene of desolation every where marked its course. The power and pride of Spain were broken down. Italy was overrun. The king of Sardinia was driven from his country. Switzerland, Belgium, Batavia, Germany, Prussia and Austria, bowed successively to the French arms, and were undone. Every republic on the eastern side of the Atlantic was blotted out from under heaven; and every kingdom also, which policy, or the convenience of the conquerors, did not compel them to leave independent. It made no difference whether the nation was a friend or a foe; was in alliance with them, or at war. Whatever was thought *convenient for France*, was done; and done in defiance of every law of God or man; of the most solemn treaties, of the most absolute promises.

At the very commencement of their career, the legislature made three great public promises; for which they pledged their faith to the world. One was, "that France would make no conquests." Another was, "that she would make war only upon tyrants." The third was, "that she would give liberty and equality to all people, whithersoever her armies came." With the first of these promises in her mouth, she began the work of conquest at her entrance into the field of conflict; and has done nothing but conquer, or attempt to conquer, to the present hour. While she was resounding the second over the face of the whole earth, she swept away, with the besom of destruction, the republics of Lucca, Pisa, and Venice; the thirteen republics of Switzerland; the republics in alliance with the Switzers; that of the Seven Isles; that of St. Marino; all the free cities of Germany; and the republics of Genoa, Geneva, and the Netherlands. One only remains on the face of the earth; and that, merely because the

giant was unable to wade through the billows of the Atlantic.

Obligations of Literature to Christianity.

AT the formation* of the Asiatic Society in Paris, the Baron De Sacy, its President, after speaking of the advantages obtained for the cultivation of oriental literature, by European commerce and intercourse with the East, and remarking that an enlightened and penetrating mind might have foreseen these advantages, alludes to the British and Foreign Bible Society as follows:—

"The same cannot be affirmed of another cause, which also has powerfully contributed towards the most recent progress which Asiatic literature has made among us. It presents a singular phenomenon, the ultimate effects of which it appears to me impossible to calculate.

A project is conceived in the capital of England, for affording, first to the subjects of the three kingdoms, then to foreigners, the means of reading, each in their own language, the Holy Scriptures. The plan is so formed, that the benefits of such an Institution may extend to all, without any obstacle being presented by that diversity of communions into which Christianity is divided. Notwithstanding considerable opposition it is realized. A zeal, truly astonishing in an age in which religion appeared threatened with destruction, extends itself at first to the greater part of Europe; in a short time it crosses the seas, and, by a combination of unheard of efforts, the Holy Scriptures are translated and published in many of the dialects of the Levant, and of the North and South of Asia, several of which, scarcely ten years since, were not even known by name. We might, doubtless, in contemplating this surprising success, be excited to reflections of an order superior to literary considerations. We might ask our-

* April, 1822.

selves, what is that Book which seems to open to itself a passage through the most barbarous regions, and to triumph over every obstacle? We may cherish a hope that a seed is there which cannot remain unproductive of fruit for the benefit of mankind. But, to confine myself to the subject more immediately before me, it is sufficient to observe that if the knowledge of languages be indispensable for attaining that of people, the study of Asia cannot but advance, in a rapid and unlimited degree, by means of the translation of one, and that the same book, into the dialects of all those nations by whom it is inhabited; and that the day is not far distant, when the language of the Afghans, or the dialect of the Calmucs, will be studied in London or Paris, with greater facility than was afforded at the close of the last century "for the acquisition of the Arminian or the Tamul."

Baptism of Bells.

The ceremony as performed in the principal French (Catholic) Church in Montreal, is thus described by Duncan:*

I have frequently stepped into this church to see what was going forward. One day lately I learned that two new bells were to be placed in the steeple, and that preparatory to this they were to be baptized! This was a sight not to be missed, and I accordingly took care to be in the church at the hour appointed. The bells were suspended near the centre of the church, from a temporary wooden erection, and near them were a table and some chairs. Soon after we had assembled, a door near the upper end of the church was thrown open, and forth issued a procession of priests, preceded by two boys in white robes carrying a pair of enormous candles, in candlesticks of corresponding dimensions, and two behind carrying a little silver vessel

* Travels Vol. II. See List of New Publications in our last No.

of oil, and water in a silver vase. The priests were variously attired, some in black, others in white, and a few in gorgeous robes of silk and gold.

The boys placed the candlesticks on the table near the bells, and the priests bestowed themselves in the chairs around the table, or on the seats which surrounded the altar; prayers were then chanted, after which an old ecclesiastic in white ascended the pulpit, and addressed the congregation in a pretty long French oration. My knowledge of the language was too limited to admit of my fully understanding the old gentleman's address, but I was informed by those who did, that it was intended to impress the minds of his auditors with the solemnity of the approaching ceremony; and I doubt not that he thought we much needed some such admonition; for the aspect of the congregation was by no means very devout. There was a great crowd present, and with many, as with myself, curiosity seemed to be the most active principle, for they scrambled upon the tops of the pews, and pushed one another so tumultuously, that the old priest twice stopped his address to rebuke us, and on one occasion, clapped his hands very angrily, and threatened to suspend the ceremony. I must in justice add, that a great number of the auditors were not Canadians.

Descending from the rostrum, he was invested with a robe of gaudier colors, and having pronounced a solemn benediction upon the water in the vase, he dipped a brush in it and made the sign of the cross upon each bell, inside and out; accompanying it with the solemn words, "In nomine Patris, et Filii, et Spiritus Sancti!" Other two then set to work, and completed what he had begun, brushing the bells all over; and then with snow-white towels wiping them both dry. Some oil was then consecrated, with which the sign of the cross was made on a variety of places on each bell, and then carefully wiped dry with a little cotton wool. A silver

censer with live coals was next produced, into which some incense was thrown; and after being waved three times in the air, it was held under each bell till they were quite filled with the odorous fumes.

Two old gentlemen and their venerable spouses now came forward, and one pair was stationed at each bell. These were the Godfathers and Godmothers of the new members of the holy church; and after having answered some questions to the satisfaction of the priests, they had the honour of bestowing names on their Godchildren. This, it seems, is an honour which is much coveted, and is only conceded to those who are both able and willing to pay handsomely for the distinction. The oldest priest now took hold of the clapper, and tolled each bell three times, which was immediately repeated by each of the sponsors. The old couples now produced presents for their bantlings; first a large roll of linen for each bell, which was swathed round it by the officiating priests; then rolls of crimson silk, one of which was richly figured, succeeded by lace or fringes, and the whole was bound on by a plentiful allowance of white silk ribbon. The ceremony was now wound up by a short prayer or two, chanted by the priests, when the large candlesticks were again elevated, and the whole fraternity retired as they had entered.

Popery has fallen so much into the back ground, in our native country, that many are probably not aware of the existence of such a ceremony; it is however regularly performed to all church bells in Popish countries, before they take their stations in the belfry, and without it they would be considered as quite unqualified to fulfil the high functions which devolve upon them; one of the most important of which is the ringing of souls out of purgatory. All Saints' day, as it is called, came round during my present visit, when the bells had their hands full of work. In the afternoon of that day, all may ring who

Vol. VI.—No. 2.

11

please, and the poor ignorant people are taught to believe that their pulling lustily will materially benefit the souls of deceased friends who are undergoing lustration. I stepped into the church in the evening, after the public services were over; there was no light except from the glimmering of the small oil lamp before the altar, but it served to show a number of Canadians on their knees, and a coffin near the entrance, elevated upon a grim scaffold, garnished like our hearses with skulls and crossed bones. This was intended as a symbol of the departed state, to aid dull imaginations and stimulate devotional feelings. Next day, and for several succeeding ones, a board was suspended on the door of another church, inscribed, 'Indulgence plénière pour les Morts,' and I was informed that whoever during these days, confessed to a priest, should have forty days remission after death of the pains of purgatory.

I have seen no Popish processions except a funeral; I missed, by a few days, the grand ceremony of the 'Fête Dieu,' which is annually celebrated with great splendour.

For the Christian Spectator.

Hail to our Lord! insphered on high
In glories meet for Heaven's eternal King:
May I, unknowing of thy majesty,
In verse too weak essay thy praise to sing,
Warned by the seraph choirs above
To bear my offering
To the altar of thy love.
Earth, praise our Lord—thou knewest
when he was born;
O'er thy long hills the heavenly rumour
ran:
Him feared the elements; and night and
morn
Bowed to the sceptre of the lowly man;
Earth quaked when he was put to scorn,
As if the world to ruin wild was given,
And Satan reigned in Heaven.
Man praise him,—but ye nailed him to
the tree,
Nor gained by love, nor softened at his
cries:
Hell clapped its hands in damned ecstasy,
And gathered madness to invade the skies—
Grave; praise him, for he consecrated
thee,
He is thine only conqueror, pay
Thy worship to his sway.

But there's a song too pure for mortal ear,
That, tuned by voluntary voice of saints,
Flies round the world; and in its long career,
Even on the shores of chaos never faints;

Heaven, earth and hell it fills, the devils
fear;
Man only is too deaf for heavenly songs,
And breath of fiery tongues.

EUPHROS.

Review of New Publications.

Letters of William Jay and Corrector, occasioned by Bishop Hobart's Strictures on Bible Societies.

(Continued from page 51.)

THE conduct of Bishop Hobart, and of his friends, fully justifies us in taking it for granted, that he is the author of the pamphlets bearing the signature of "Corrector;" and as our aim is to speak of things as they are, we shall, without hesitation, speak of Bishop Hobart as Corrector, and of Corrector as Bishop Hobart.* We proceed to make some observations on the manner in which the controversy has been conducted.

Mr. Jay tells us in his title, that his first Letter was occasioned by the "strictures on Bible Societies, contained in the late charge to the convention;" and he at once proceeds to the subject in hand, and keeps it steadily before him. Bishop Hobart makes the controversy personal at the outset, and represents Mr. Jay as "an individual, who, several years since, when comparatively a boy, made his appearance in a convention of the diocese of New-York; at that time composed, in addition to the clergy, of some lay gentlemen of the first talents and standing in society; and presuming, as it seems, on a name worthy of all consideration, in an assemblage, and on an occasion, that should have inspired a youth with that trembling modesty which ingenuous youth always feels, and

* See documents published in Mr. Jay's third pamphlet. We are assured also, from other sources, that Bishop Hobart feels no unwillingness to be viewed as the author of Corrector's pamphlets.

by which ingenuous youth, and even mature age, is always adorned—on ecclesiastical topics, which venerable men approached with diffidence and hesitancy, proclaimed his opinions with a pertness, a boldness and a dogmatism, that astonished his auditors; who then commenced the work of meddling and of mischief, and in every successive convention, which he has attended, has been true to himself; but, at the same time, so utterly unfortunate, as to possess no influence, and almost to mar every measure which he advocated; and whose hostility to Bishop Hobart, commencing with his appointment to the episcopate, in 1811, has been manifested, at every opportunity, to the present day.*

We regret to see, that this disposition towards personalities is more or less obvious, throughout the whole of Corrector's pamphlets. We think too highly of Bishop Hobart's integrity, to believe that this course was intended to lead his adversary away from the main question; but yet it had too much of that effect. Mr. Jay's second Letter is chiefly taken up with a vindication of himself, which his reputation as a man and a christian is too high to require, and which the importance of his cause forbade him thus to undertake. Bishop Hobart is indeed bishop of the diocese of New-York; and Mr. Jay is a layman of that diocese. But this has nothing to do with the merits of Bible Societies. We have therefore regretted to see that Mr. Jay, in his second Letter, has permitted himself to be drawn away to the

* Corrector, p. 3.

ground which he there occupies; and that he so far fails to "keep his adversary to the point." Accordingly, Bishop Hobart, in his second reply, exults over Mr. Jay, for the manner in which he has put himself on the defensive; and, with no small show of triumph, represents him "prostrate and mortified," and advises him to "withdraw from the arena."

In his third pamphlet, however, Mr. Jay redeems himself from this error; and replies to the Bishop simply as the antagonist of Bible Societies. When this reply was made, it seems the Bishop was without resources to meet it; and, taking the advice himself which he had formerly given to Mr. Jay, *he* withdraws from the arena, covering his retreat with the question, "After the specimen which I have given of the spirit and language of your letter, shall I be censured for the declaration, that any further correspondence with 'William Jay' is forbidden by self-respect, by a regard to public decency, and by the higher considerations of christian duty?"(a)

Notwithstanding this pointed allusion to the spirit of Mr. Jay, we are greatly mistaken if it will furnish any excuse for the bishop, in retiring from the controversy, which will not amount to a virtual confession of defeat.

Mr. Jay has written like a man who is master of his subject. He is at times animated and earnest. His cause does not allow of apathy and tameness. When on the broad ground of Bible Societies and their merits, he meets his adversary closely and fearlessly, and presses him with the consequences which inevitably flow from the positions taken by all opponents of these noble and useful institutions. Notwithstanding this, his "spirit," with a few exceptions, is marked, not only by candor, but by respect towards his opponent, as a man and as a Bishop.

In his first letter he expressly declares, "While you have not scrupled frankly and publicly to impute

to Bible Societies an unscriptural character and dangerous tendency, you have refrained from impeaching the motives of their supporters, and have uniformly conducted the controversy with the forbearance of a christian, and the urbanity of a gentleman;"(b) and again, "I am very far from impeaching the sincerity with which you disavow the imputation of being unfriendly to the distribution of the Oracles of Truth;"(c) and concludes with the assurance, "You, sir, have zeal, talents and acquirements, meet for the Master's service," &c.

One of the *exceptions* to which we allude, is the passage in which Mr. Jay, enumerating the opponents of Bible Societies, specifies the Pope, Cobbett, and the "great enemy of our race;" thus bringing them into a very unpleasant propinquity with certain protestants. It is true, he can plead the authority of the Bishop of Cloyne for this association; it is true also that he is careful to point out the difference between the motive which influences the "great enemy of our race," and that which influences the men whom he has thus associated with him; yet all this will scarcely justify the severity of reproach implied in the alleged confederacy. Thus to place an opponent in the same ranks with Satan is wrong in itself, and can subserve no useful purpose in the controversy. But while we disapprove of this reference to the Prince of darkness, we think it perfectly fair in Mr. Jay to refer, as he has done, to the Pope, and to Cobbett; since both these personages use the same reasoning, and almost the same language, which some protestants use, in their management of this question. We should be far from applying the maxim in this case, that a man is to be known by the company he keeps, yet we insist that it concerns every protestant writer, to consider well how he comes to espouse a cause which obliges him to resort, in its defence, to weapons which are common to the

(a) Note from Corrector, p. 8.

(b) p. 70.

(c) p. 47.

determined enemies of Christianity.

We are well aware that this is a point which strongly moves the sensibilities of our opponents. It gives us no pleasure thus to identify the cause in which they are contending, with the cause of infidel scoffers, and the "Man of Sin." Nor is the charge gratuitous; it has been repeatedly shown, that the armour they bring against us, has been forged in the camp of the Philistines; and they have been entreated as brethren, not to strengthen, by their apparent co-operation, the hands of those who avowedly "obey not the gospel of our Lord Jesus Christ." To point out to them the ground on which they stand, is not to impeach their motives; yet we have to lament that, in whatever spirit this has been done, it has too generally produced irritation rather than a wise suspicion of their cause.

Having bestowed our commendation on Mr. Jay, for "the spirit" which he has generally maintained, we regret that we cannot say as much for the spirit evinced by his opponent. We subscribe to the sentiment that, before the publication of the Pamphlets now before us, Bishop Hobart had "conducted the controversy with the forbearance of a Christian, and the urbanity of a Gentleman." But he has here most strangely forgotten himself. There is indeed, throughout these productions, such an utter relinquishment of "the spirit" which he formerly maintained on this subject, that it is with difficulty we have become persuaded that he is really their author. Whether it has arisen from finding himself pressed by Mr. Jay with arguments which he could not answer, or from some other cause, he has certainly indulged himself in feelings which can neither add to his own peace of mind, nor promote his cause. It is very far from "the urbanity" and "the forbearance" we had expected from Bishop Hobart, that he should say to Mr. Jay, "I ask pardon of myself for descending

to the style of your letter." (d) "Now Sir, what am I to think? Are you "in the possession of your faculties?" or are they, on the subject of Bible Societies, which really seems to intoxicate wiser and stronger heads than yours, approaching to a state of dementation?" (e) "After what we have seen of the tenour and style of your letter, is it not sickening, absolutely "nauseous," to hear you indulging in a fine episode on the power and the triumphs of Christian faith, in the hour of dissolving nature—and lecturing your diocesan on the virtues of "long-suffering, charity and patience." (f) "Elated by an adventitious circumstance, (no man has any merit in being born with a particular name,) and inordinately vain of some readiness, flippancy, and command of language, and (to do you justice,) of no common industry in any cause that excites your passions, you seem to think yourself privileged to say any thing of "your Bishop" that comes into your mind, or answers your purpose; and, as an oracle, to pronounce, in all church matters, your decision, and to expect "your Bishop" and his clergy to bow to it." (g)

Nor does the spirit of urbanity and forbearance seem to increase in the progress of the controversy. In his second reply, the Bishop declares, "Really, Sir, you must pardon me for saying that there is something which urges me to have done as soon as possible with such an antagonist as yourself." (h) Again he exclaims, "O what a pure and perfect man!" (i) and, "Wonderfully severe, and appropriate, and correct, you no doubt thought was this passage, when you penned it; and yet it happens, (though this, when you wish to assail "your Bishop," is a matter of little moment,) that the pert and insulting charge in this passage is utterly false." (k)

There is, in all this, something

(d) Page 9, Corrector. (e) p. 72.
(f) p. 96. (g) p. 97 and 98. (h) p. 3.
(i) p. 8. (k) p. 19.

most exceedingly opposite to the "frank," the "earnest," the "mild," and the "dignified," for which the Bishop takes credit to himself, as the spirit in which he had avowed his sentiments on a previous occasion; (c) and in view of the feelings here displayed, we are not surprised at the unfortunate mistake which he has committed in quoting the Bible itself. In justification of himself he says, "An apostolic bishop was commanded to reprove, rebuke, exhort with all *authority*." (d) Now it happens that the words of Paul are, "Reprove, rebuke, exhort with all *long-suffering and doctrine*." But in the spirit in which the Bishop wrote, it is not surprising that he should have committed the error.

Equally unhappy do we think him, in another effort to justify himself by a quotation from Scripture. He tells us that Mr. Jay's letter is "marked by pertness, arrogance and rudeness," (e) and would vindicate "the spirit" with which he has replied, by the counsel of Solomon: "Answer a fool according to his folly." Had he read the words immediately preceding, he would have found the precept, "Answer *not* a fool according to his folly, lest thou also be like unto him;" and thus he would have seen how wisely Solomon qualifies the one command by the other. Perhaps it was owing to this oversight, that, proceeding to reason on the maxim which he has quoted, he tells us, "it undoubtedly enforces what common sense and universal feeling dictate—that a public assailant is to be dealt with according to his deserts,—to the spirit and manner in which he treats others. The measure which he metes to them, is to be measured to him again." (f) Alas! how completely does this sentiment betray a forgetfulness of something more important than courtesy towards an opponent—forgetfulness of the express command of our Divine Master. He has told us, "Bless them that curse

you;" and in his own example has showed how far he would have his command applied—"When he was reviled, he reviled not again."

The same want of urbanity and respect which is evinced towards Mr. Jay, is evinced towards the society of which he is a defender; and indeed there is something so much bordering on bitterness of spirit in the following quotations, that our readers will say they are something worse than discourteous. After quoting part of a speech delivered at the late anniversary of the American Bible Society, the Bishop adds, "I thank "the Rev. Mr. Henshaw, from the Episcopal church at Baltimore," for his manliness in delivering a little sober truth at a Bible anniversary; for all the truth delivered on such occasions is certainly not sober." (g)

Of the anniversaries of Bible Societies, as now, and indeed from the first, conducted, he tells us, "This system of parade and flattery; this substitution of the base alloy of human tame for the pure gold of christian benevolence, has a silent, but powerful and most vitiating effect on the religious taste and feelings of the community, not to be over-balanced by the increased popularity which it may give to any Institution, however commendable." (h)

We confess that we were not prepared for such hard sayings from the Right Reverend gentleman, who, on a previous occasion, had declared concerning the British and Foreign Bible Society, that its "stupendous efforts have astonished and called forth the homage of the world; (i) and who, in the very address which gave rise to this controversy, speaks of the men who preside in the councils and proceedings of the American Bible Society, as "individuals who are not for a moment to be suspected of acting from any other principle, than a sense of duty, and whose pure and elevated characters adorn the Church of which they are mem-

(c) Corrector's first Reply, p. 8. (d) Second Reply, p. 21. (e) p. 24. (f) p. 25.

(g) Corrector, p. 78. (h) p. 89. (i) Pastoral Letter, p. 16.

bers.”(k) But while all these things excite our surprise and regret, there is another instance of impropriety and indelicacy, which has surprised us still more. It is the allusion which Bishop Hobart makes, not only to Mr. Jay’s venerable father, but to ladies of Mr. Jay’s family; and the indirect, but not the less painful censure, which he passes on them, as having culpably neglected the wants of their own pastor, and as being culpably indifferent to the welfare of their own Church.(l)

We have looked again and again to find some apology for this violation of the sanctuary belonging to old age and to sex; but we have looked in vain. We can discover no possible connection between the question in discussion and the conduct of these excellent individuals; and we have alluded to the subject not for the purpose of vindicating them from blame or expressing our opinion of their worth: for we are well aware that the delicacy of their feelings would be pained by our praise; but we allude to it, for the purpose of protesting against these gratuitous and inexcusable personalities, in public controversy; and of showing how far Bishop Hobart ceases to be what he usually is, when he becomes a polemic against Bible Societies. If we have conceived of him aright, he is a man habitually courteous and delicate in his manners and language; and in cool and dispassionate moments, we trust he would condemn himself for any departure from the rules of propriety and delicacy.

And to what then can we impute such a violation as this;—a violation which amid all the heat of transatlantic warfare, has not been paralleled, (always excepting Norris) but to the bewildering influence of his cause? The cause is bad, and its influence on him is felt when he tries

to maintain it; and most sincerely can we express it as our wish, that for his own sake, he would not again venture on ground where he loses the very excellencies, which we hope will continue to be characteristic of him as a christian and a man.

“The disingenuousness” which the Bishop charges on M. Jay, we regret to find so apparent with himself. He has made a use of the marks of quotation which is not justifiable in controversy. He defines Mr. Jay’s terms; and then charges Mr. Jay with having used them in the same sense, which he has thus put upon them; which is also an offence against fairness between disputants.

The same want of ingenuousness shews itself on points more immediately connected with the merits of the main question. He complains of Mr. Jay for having charged him with “attacking Bible Societies.” But with what possible reason? For we appeal to the history which we have already given to our readers, whether it is not true, that he has attacked these institutions in the only way in which they are susceptible of attack. He has from the press and from the pulpit charged them with being “erroneous in principle, and injurious in their tendency”(m)—with “separating the Word from the Church of God”(n)—with attempting to evangelize the world by a method different from that “which the scriptures point out and to which common sense and the natural course of things lead us.”(o) Now, if this is not “attacking Bible Societies,” the public have never yet understood the meaning of the word.

An evasion equally unworthy of the Bishop is his statement concerning the sentiments which he had avowed respecting Norris.—In his second reply to Mr. Jay he tells us that Mr. Norris has “conveyed the

(k) Journal of Convention, p. 33.

(l) See Bishop Hobart’s first reply, page 94. Jay’s second Letter, p. 5. Bishop Hobart’s second reply, p. 25. Jay’s third Letter, p. 5.

(m) Journal of Convention, p. 31.

(n) do.

(o) Address before the Auxiliary Bible and Common Prayer Book Society, p. 9.

opinion that Bible Societies use the same arts to accomplish their purposes, which the illuminati had successfully employed. And he is not deficient in the statement of facts to support his assertion."(*p*) Mr. Jay in his reply tells the Bishop, "your declaration is in substance therefore that the facts adduced by Mr. Norris' prove" his assertion. (*q*) But what is the interpretation which the Bishop would put on his own words? "In this sentence" he says, "I do not advance the opinion that Mr. Norris' statement of facts *proves* his assertion. I only say he is not *deficient in the statement of facts to support it*; expressing no opinion as to whether this statement is conclusive to the purpose for which it is adduced."(*r*) And as if there was really some great difference between saying that a man has proved his assertion; and saying that he is not deficient in his statement of facts to support it, Bishop Hobart goes on to ask "what must we think of the consistency of the Churchman, and the honesty of the man who would found a charge of this description against his Bishop, on a glaring perversion of language."(*s*)

The truth is, if there is any difference between the two expressions, the Bishop's is the stronger. Mr. Jay represents the Bishop as simply declaring that Mr. Norris has proved his assertion. Whereas the Bishop has, according to his own construction, declared him to have established it by the strongest of all possible proofs—a statement of facts. And if Bishop Hobart felt that he had been too hasty, in his declaration, he owed it to himself, frankly to acknowledge it. He cannot say, Mr. Jay had not set him an example.

We are aware, however, that if the Bishop had begun with such acknowledgements, he might have found that he had many to make.

(*p*) Corrector's Note, p. 7.

(*q*) Corrector's Note, p. 17.

(*r*) Note, page 7.

(*s*) " page 8.

For nothing is more obvious than that he has written from first to last with great haste, and under much irritation; and he is startled and confused at the review of what he *has* said and written when it is fairly presented to him.

Such is "the spirit" with which the disputants have conducted themselves in their several publications.—Our readers must judge for themselves, how far it furnishes an apology to the Bishop for retiring from the controversy. Still farther light will be thrown on this subject, when we consider the success with which the gentlemen have managed their respective sides of the question.

A primary point with both is, the amount of Episcopal influence and patronage, that has been enlisted for and against Bible Societies. The Bishop has given this a very conspicuous place in his charge. He there says "It is a satisfaction to me, that in withholding my support from Bible Societies, I act with those in the highest stations in the church from which we are descended, and with the great body of its clergy;"(*t*) and in a note to this sentence, he tells us the names of those Bishops of the Church of England and Ireland, who support the British and Foreign Society, and enumerates ten. Next he adds the names of those which do not appear among the supporters of that Society and enumerates forty-five. But is it really so that Bishop Hobart acts with these forty-five Bishops on the subject of Bible Societies? Very far from it: and accordingly observe the cautious, we do not say artful, manner in which the sentence is framed. "It is a satisfaction to me that in withholding my support from Bible Societies, I act with those in the highest stations in the church from which we are descended, and with the great body of its clergy."

Now we have to tell Bishop Hobart, that if he had simply withheld

(*t*) Journal of Convention, p. 31.

his support from Bible Societies and thus entitled himself in fairness to say he was acting with these numerous dignitaries, we should never have been troubled with the present controversy. With the exception however, of a very few, none of these forty-five whom he here specifies, are known either to have written or spoken a word against Bible Societies. Whereas he, as we have shown, has with most persevering efforts condemned them, and warned his church against them as unsound and injurious. Neither he, or any other man is justified in saying, that the simple fact of their names "not appearing" as supporters of Bible Societies : is any proof that they are opposed to these institutions. For on this principle, he would make the great majority of the Bishops opposed to most of the charitable societies in the kingdom ; a conclusion which, we are sure, no true friend to Bishops would be willing to have drawn. But as this is a subject on which Mr. Jay has acquitted himself with success, it is proper we should hear him. Having alluded to "the imposing exhibition of forty-five Right Reverend Bishops drawn up in battle array against the British and Foreign Bible Society, while only ten are seen in the opposite ranks," he proceeds :—

"I was taught, sir, in my childhood, that many objects which when indistinctly seen at a distance, and through the medium of an alarmed imagination, assume most terrific shapes, prove on near inspection to be perfectly harmless. The truth of this precept of the nursery, has been fully exemplified in the present instance ; for on reconnoitering my supposed foes, my fears have gradually subsided, till at last they have been exchanged for confidence ; and I have discovered in the English and Irish episcopate, my firmest and most efficient friends and allies. On taking a nearer view of these forty five Prelates, I observed, that they were no, as to a superficial reader of your Charge, they would undoubtedly appear, *opponents* of the British and Foreign Bible Society : but that you had merely stated, with a cautious selection of language, that their names "do not appear among the supporters" of that in-

stitution. On this I began to take courage. I recollected that it could not be a necessary consequence, that all who did not belong to a religious society were opposed to it ; for in that case, it would seem that the great body of Episcopalians in this city are opposed to the Bible and Prayer Book Society ; as their late report informs us, their patronage is extremely limited. I recollected also that the English Society for promoting Christian Knowledge ; a Society of ancient date, peculiarly connected with the Established Church, and to which it is not known, that any opposition whatever exists, so late as 1812, numbered only 32 Episcopal patrons of the 49 Bishops of the Established Church ; and that comparatively, only a few bishops at this moment belong to the Prayer Book and Homily Society ; the Church Missionary Society ; the Church of England Tract Society ; or the Society for Converting the Jews : although they are all under the exclusive control of members of the Established Church. It is believed that of the American Bishops, the names of Bishops White and Kemp, are alone to be found among the "supporters" of the American Colonization Society, and yet I presume that neither you, nor the rest of your brethren would be willing to admit that this circumstance afforded any proof of the hostility of the American Bishops to that institution." p. 33.

"But although, then, there is no evidence that the forty five bishops you have named, are *opposed* to Bible Societies ; yet it is a lamentable truth, that a *few* of the Bishops of the Established Church, have arrayed themselves against the British and Foreign Bible Society. But here again my apprehensions have been wonderfully relieved by a close examination of the nature and extent of their hostility. This Institution was established in 1804, and after the most diligent researches in its history, I cannot find that a single Bishop in the United Kingdom uttered a syllable against it, till 1810." p. 24.

Mr. Jay then proceeds to enumerate the following as the only English Bishops, who from that time to this, have appeared in opposition to Bible Societies.—The Bishop of London, the Bishop of Gloucester, the Bishop of Chester, the Bishop of Lincoln, the Bishop of Carlisle, the Bishop of Ely, and the Bishop of Landaff. now Peterborough. There was a different case however to be stated ; and Mr. Jay has certainly presented it with much candour, and with no disadvantage to his cause.

Two of the Irish Archbishops, after having for years held offices in the Hibernian Bible Society have lately withdrawn from it; and some of the Irish Bishops have followed their example. The following is Mr. Jay's account of this occurrence; and to us it has always seemed to make more in favour of Bible Societies than against them.

"I have before me, the letter of the late primate of Ireland, requiring his name to be withdrawn from the Society; and in this letter he declares himself "a friend to the circulation of the scriptures;" and expresses the reluctance, and even *pain* he feels on leaving the Society. He then assigns as his reasons, the change which he thinks has been made in the constitution of the Society; and the improper topics and expressions introduced in the speeches delivered at the public meetings.

What stronger evidence can we require than this very letter, of the primate's approbation of the *principles* of Bible Societies? are we not expressly given to understand, that had not the constitution been changed, and had no improprieties occurred at the public meetings, he would gladly have continued his patronage to the Society. We have every reason for believing that the reasons assigned by the primate, are the same which influenced the other bishops who seceded from the Irish Society; and yet their names are included in the forty five, who you inform us do not support the British and Foreign Bible Society.

From certain facts which have come to my knowledge, I am inclined to believe that there were some grounds for the primate's complaints, although not to the extent he seems to have supposed; and that the Hibernian Society had been guilty of some indiscretions, arising rather from that ardency of feeling so peculiar to the Irish character, than from any intention to violate the fundamental principles of the Society; and I cannot but attribute to the same ardency of feeling, the hasty step of the primate in withdrawing from the society, without first interposing his authority and influence to correct the errors which offended him. Several of the Irish Bishops belong to the British and Foreign Bible Society, and from that Institution it is not known that any bishop has ever withdrawn his name."—First Lett. p. 27.

After this recital Mr. Jay adds,

I have thus, Sir, candidly and honestly stated *every* instance of opposition to Bible Societies on the part of the English, Irish and Scotch bishops, with which I am

acquainted, from the period of their first establishment to the present time. And now Sir, to what a little insignificant band is your formidable array of forty five bishops reduced? Of forty five bishops, we find two, (both since deceased) who on being *invited* to accept offices in the auxiliary society, declined the intended honour: and one of these instead of disapproving of the principles of the Bible Society contents himself with expressing his *preference* for those societies which are immediately connected with the establishment; and we find *five* who in their charges, object to the Society and advise their clergy not to join it. Of these, one refuses to print his charge; another tells his clergy, that it is a question on which good men differ, and that they must act according to the dictates of their own consciences; and a third the present bishop of Peterborough, in pointed terms approves of the union of christians for the diffusion of the scriptures, without note or comment, wherever christianity is professed under a form different from the Established Church; declaring that the circulation of the Bible unquestionably promotes christian knowledge, and that the use of it makes men christians.

We are now sir, prepared to judge how far in *opposing* Bible Societies, you are acting "with those in the highest stations of the church from which we are descended;" and how far the nature of your hostility is sanctioned by their example. pp. 27, 28.

But we are still farther prepared for judging in the matter, when, having "reconnoitred our enemies," we "take an account of our friends and allies," and number the Bishops of the Established Church, who have borne their testimony in favor of Bible Societies. This cannot be done better, or more plainly, than we find it done by Mr. Jay.

It is obvious that the principles of these associations, whether correct or otherwise, can in no degree be affected by the names by which they are distinguished. If it be wrong in Episcopalians to support the British and Foreign Bible Society, it must be equally wrong in them to support the Naval and Military Society, or the Hibernian Society, since they are all founded upon the same principle of universal co-operation, for the distribution of the un-commented Scriptures. It is this principle that you condemn; and in support of your opinion, you give us the names of forty-five Bishops, who do not belong to the *British and Foreign Bible Society*. But

if any of these Bishops belong to other Bible Societies, or have, in any manner whatever, declared their approbation of the very principles which you condemn, then, Sir, you appeal to them in vain to sanction your hostility. You have not, it is true, asserted that these forty-five Bishops were *opposed* to Bible Societies, nor that they do not support them; but merely that their names "do not appear among the supporters of the British and Foreign Bible Society." Your prudence in selecting these precise terms is rendered peculiarly manifest by the singular fact, that the dignified name which is placed at the head of your array of the non-supporters of the British and Foreign Bible Society, will likewise be found at the head of my list of the Episcopal Patrons of Bible Societies. You cannot, Sir, be ignorant, that the Primate of England, the Archbishop of Canterbury, has for years been, and still is, at the head of the Naval and Military Bible Society, which does not in the least degree differ in principle from the British and Foreign Bible Society; but only in the more limited sphere of its operations. You are also probably aware, that many of the Irish Bishops were satisfied with patronizing the Bible Society of their own country, and did not remit contributions to the British Society. Their secession from the Hibernian Society has already been noticed, and we have seen that it arose from the indiscretions of the Society, and not from any disapprobation of the Bishops with the principles on which it was professedly founded. Yet are the names of some of these Bishops, who have for years been supporters of a Bible Society, included among the forty-five non-supporters of the British and Foreign Bible Society.

As before remarked, the British and Foreign Bible Society was established in 1804, and within the period which has since elapsed, the following Prelates of the Established Church, have united with their fellow christians in distributing the Scriptures, without note or comment; thus incurring, according to the doctrines of your charge, the guilt of separating "The Church from the word of God."

Patron of the Naval and Military Bible Society.

The Archbishop of Canterbury.

Members and Officers of the British and Foreign Bible Society.

Archbishop of Cashel.

Archbishop of Tuam.

Bishop of Durham.

——— St. David's.

——— Salisbury.

——— Norwich.

——— Gloucester.

——— Meath.

——— Chichester.
 ——— Soda and Man.
 ——— Litchfield and Coventry.
 ——— Kildare.
 ——— Clogher.
 ——— Derry.
 ——— Bristol.
 ——— Landaff.
 ——— London.
 ——— Clonfert.
 ——— Cloyne.

Members and Officers of the Hibernian Bible Society.

Archbishop of Armagh, Primate of Ireland.

Archbishop of Dublin.

Bishop of Kilmore.

——— Down.

——— Elphin.

——— Killala.

——— Raphoe.

——— Limerick.

——— Ferns.

——— Killaloe.

——— Dromore.

——— Cork.

To the above should be added the name of Dr. Warren, Bishop of Bangor, who, although he never, I believe, belonged to any Bible Society, yet instructed the rural Deans throughout his Diocese, to distribute the plans of the British and Foreign Bible Society, and to solicit contributions to its funds; a pretty strong proof that it is possible to refrain from joining a society, without being opposed to it. We thus find that, since 1804, *thirty-two* Bishops have openly supported Bible Societies, and *seven* have openly expressed their disapprobation of them.—p. 29—31.

Such, it seems, are the facts, as to the question of Episcopal patronage in the Established Church of England and Ireland; and we rejoice to find that Mr. Jay has avowedly given us all the facts appertaining to the case. In such questions, we like to be put in possession of the whole ground. It is only in this way, that we can "judge righteous judgment." Bishop Hobart indeed declares that, "the point at issue is, as to what Bishops *now* support Bible Societies. (a) But though we have no fears as to the result, should we confine ourselves to this point, yet it is fit and right that we should know "the whole truth," as well as "nothing but the truth." For after all that may be said,

(a) Corrector, p. 44.

the point which will be first and mainly in the mind of every one who would enquire thoroughly into the subject, is, what amount of Episcopal patronage and influence has been enlisted, either for or against Bible Societies? and to settle this, we want to be told what has been said and done by Bishops who are now, we trust, sleeping in Jesus, and those who still wear the mitre. Nor should Bishop Hobart object to this. For if Death has called away some of our friends, as Mr. Jay sums them up, it has also called away some of our opponents. Of the latter, two out of the seven have been removed.

But let us hear what the Bishop says, when we find his host of forty-five, whom he had set in array beside himself, reduced down to a band of five. He will surely give up the Irish Bishops, who, although not members of the British and Foreign, are members of the Hibernian Bible Society? We find not a word of the kind. And what does he say of the Archbishop of Canterbury? He admits that the Archbishop is President of the Naval and Military Bible Society; and he admits that this Society at least, is now the same in principle with the British and Foreign. But he tells us, on the authority of Norris, that since the Archbishop took the Presidency of it, "alterations have been made without his approbation, changing materially the character of the Institution."^(b) Then we presume the Archbishop, as a consistent man, has withdrawn from it? Nothing of the kind is even hinted by either Bishop Hobart or Mr. Norris. That exalted dignitary then, if Bishop Hobart is right in claiming him as of the same opinion with himself respecting Bible Societies, permits his name to stand at the head of an Institution which is so materially changed in its character since he took the Presidency of it, as to have become "unsound in principle, and injurious in tendency;" as to be employed in the work of "separating

(b) Corrector, p. 45.

the Church from the Word of God." We confess that we have too high an opinion of the Primate to believe this possible.

In a situation not less unpleasant Bishop Hobart places almost the whole of his forty five. For notwithstanding all that we have seen, he does not relinquish his claim to a man of them. Let us see how he aims to establish it.

"You speak" says he "as if there could be no opposition but that of *language*. The opposition of conduct is more serious."* So we think; and we wait to be shown this "opposition of conduct." He proceeds "many of the Bishops have not, in their charges, opposed Bible Societies; therefore you argue they are not opposed to them. This is a mistake, Mr. Jay has named two Bishops as being opposed to Bible Societies, who have not opposed them in their charges. The point which Mr. Jay argues is, that Bishops who have not manifested opposition ought not to be set down as opposers. All that he asks for is, the application of a rule long since admitted as essential to equity in judgment.

De non existentibus et non apparentibus eadem est ratio.

But not so, the Bishop. He tells us;—

I consider it perfectly plain, *under the circumstances of the case*, that Bishops withholding their support from Bible Societies, is evidence of their disapprobation of them. These Bible Societies come forward, professing the strongest claims to patronage, as the most powerful and efficacious instruments which the world ever witnessed, of propagating christianity. They urge their claims with the imposing sanctions of numbers and rank, and station, and wealth, and zeal and power. What motives then could influence a Bishop in withholding his support from institutions thus recommended, but disapprobation of them? Corrector, pp. 43, 44.

We must again remind the Bishop that by this mode of reasoning he will involve many of the most estimable Bishops he can name, in the

* Corrector, page 43.

charge of disapproving of societies which are altogether Episcopal in their character and tendency.

There are no "circumstances of the case," which he does specify, or can specify, to authorize the conclusion that the Bishops who do not become members of Bible Societies are of course opposed to them, which would not also authorize the same conclusion respecting the Society for promoting Christian Knowledge: yet so late as 1812 there were many Bishops who had not become members of that Society; though it had then existed more than one hundred years. And will Bishop Hobart say that withholding their support from it, is evidence of their disapprobation of it?

The same might be shown concerning other Societies; and such as must from their nature, have the approbation not only of Bishops, but of all good men. For ourselves, we know of many, and important societies in our day and land, of which we "do not appear as the supporters;" but which yet have our best wishes and prayers for their success. Nor do we greatly blame ourselves for supineness in the matter. We see them conducted happily and wisely by those who have the management of them; while God in his providence has called us to other duties. In the same manner we presume may many Bishops reason; and indeed, considering the appropriate duties of the Episcopate, and seeing how long in many instances, they have delayed to join some of the most excellent Institutions in Britain; we have been surprized to find so many of them already enlisted in Bible Societies.

There is one other view which may be taken of this subject. If Bishop Hobart is right in claiming these forty-five dignitaries as holding the same opinions with himself, how comes it to pass that nearly all of them, and especially those most likely to be heard, have to this day continued silent on the subject? He be-

lieves Bible Societies to be unsound and injurious; and has again and again publicly warned his church and clergy against them. We commend his zeal and honesty, though we lament his error. But what shall we say of the zeal and honesty of those Bishops who, while they think with him, decline to act with him? What are we to think of their fidelity as shepherds over the Lord's heritage, who, believing with Bishop Hobart, that, as it respects Churchmen, "the *tendency* of Bible Societies is not less injurious than the *principle* on which they are founded is erroneous," do nevertheless, suffer years to pass away, without once raising a warning voice against them, or making a single effort to recal those who are led astray by them, in great numbers, from among their own flocks?

From the silence of these Right Reverend Gentlemen, Bishop Hobart draws one conclusion, and we another. Whether his conclusion, or ours, exhibits them in the more favorable light our readers will judge.

We are pleased to find that Bishop Hobart has not endeavoured to add to his strength, by numbering any of the Bishops of this country as our opponents. Indeed when he looks to this quarter, he finds it very difficult to keep himself from being ranked among the avowed friends of Bible Societies. The voice of the American Bishops, as a body, has been given most explicitly and deliberately in favour of these institutions.

In their pastoral letter addressed to their churches in 1814, as we have already shown, they declare with express reference to Bible Societies;—

"We should conceive ourselves wanting on this occasion to the high duties of our stations, were we to neglect to bear our testimony in favour of this energetic effort, for the disappointment of the wicked designs of infidelity, for the extending of the influence of pure and undefiled religion, and finally, for the carrying into effect of those gracious promises of heaven,

which will not have been accomplished until the knowledge of the Lord shall cover the earth, as the waters cover the sea."

A more faithful and earnest recommendation of Bible Societies to the patronage and support of Episcopalians throughout our country, no friend of the cause could desire. It was given too, by the House of Bishops in their official capacity, as the superior court of their church; and, no doubt, was solemnly and carefully weighed before it was given. The subject was not novel in the christian world; and in the Episcopal Church especially, it had been largely discussed. The chief part of the controversy in England was then over; and these Right Reverend Gentlemen must have known what had been said for and against Bible Societies in that Church from which, as Bishop Hobart declares, they "are descended." With all these advantages for weighing the matter well and wisely, they published their official recommendation of Bible Societies to the Episcopal Church of North America. And although the House of Bishops has since been increased by the consecration of several new members; they have in their subsequent acts taken care to shew that there has been no change of sentiment on this or other subjects which they had previously presented to their churches, as of great importance.

In their last pastoral letter of May 1823, they make an avowal which, under all the circumstances of the case, is very pointed and explicit. They tell the churches—"In our former pastoral letter, we have freely delivered our opinions on the various points which were considered by us at the several times as most interesting to our communion. They are still held by us in the same grade of importance; but at present we rather refer to those addresses, as records of the sentiments which we are still desirous of sustaining, and of impressing on the minds of all degrees of persons within our church."

But had Bishop Hobart no share in these public acts? When the recommendation passed in 1814, the House consisted of Bishops White, Moore, Griswold, and Hobart; and it seems they were all present at the time. Did Bishop Hobart then oppose this full and unequivocal recommendation of Bible Societies? From his own concession in his first reply to Mr. Jay, it appears that he did not. He tells us,—

Admitting (which I presume is the fact) that Bishop Hobart agreed to that pastoral letter, it does not follow that he approved of every part of it. It was sufficient to obtain his assent to it, that he liked it as a whole; and this general approbation is not in the least incompatible with dislike to a particular part. In an instrument containing so much matter as a pastoral letter, that unanimity would seldom be attained, which, I understand, the Bishops, when assembled as a House, are always desirous to secure, if an obnoxious passage were made the ground of dissent by any one Bishop, to the whole production. p. 46.

Love of unanimity, it seems, then kept Bishop Hobart from making any opposition to this letter, when the House of Bishops adopted it. Had he acted on this principle throughout, we should have thought there was weight in this plea. But after keeping silence in the House of Bishops, and in silence permitting this recommendation to pass, and all for the sake of unanimity and peace, he repairs to his diocese, and before the lapse of a year, addresses a pastoral letter to the churches under his command, condemning the very Institutions which the House of Bishops had so warmly recommended; and dissuading his churches from a measure to which the House of Bishops had advised them. This strikes us as being a most novel way of maintaining unanimity and peace in the church of Christ. One great end to be answered by the higher courts of Ecclesiastical Judicature is to bring the rulers of the church together, so that by comparing their views on the measures which wisdom and duty suggest, they may send them forth to their churches recommend-

ed as the result of their united counsels, and to be carried into effect by their united strength. But if one or more of their number is at liberty to hold his peace, and allow measures to pass without opposition; and afterwards to oppose them to the extent of his influence, the consequence must be distraction and mischief to the churches; and one great end of these courts which are the guardians of her peace must be lost.

Nor can the second apology of the Bishop avail him more than the first. Finding himself hard pressed by Mr. Jay on this point, he asks in his "Note," Have you ever been a legislator? and in this capacity, have you never given your assent to measures and to laws in which there were some features which you deemed objectionable?"

We are sorry to find the Bishop so ready to adopt the maxims of politicians, as fit principles for the government of the ministers of Christ's Church; and we might at once deny that there is justice or reason in the comparison. But admitting what the

Bishop presumes,—that there is nothing in the obligations and duties of a christian minister, binding him to love and frankness towards his brethren, which does not exist with equal force in the obligations and duties of politicians and statesmen—the Bishop's allusion will not help him out. For without hesitation, we should condemn, as both disingenuous and injurious, the conduct of a legislator who would give his assent to measures and laws, recommending public institutions as of primary importance to the community, but would afterwards do all in his power to decry those institutions as undeserving of the patronage to which they had been thus recommended.

Wishing as we do, to view the case in the most favorable light, we would hope that the Bishop may once have been in favor of Bible Societies; and that, having changed his opinion, he now endeavors to make up for his former error by the warmth of his zeal and the abundance of his labors.

(*To be continued.*)

Literary and Philosophical Intelligence.

It is with great pleasure we announce the completion of the Hebrew Lexicon by Mr. Gibbs. This work, together with the Hebrew Grammar, from the same press, furnishes a much more convenient apparatus for the acquisition of the Hebrew language than has hitherto been enjoyed in our country. We are happy also, to notice the progress of another work at Andover—the translation of Wahl's Lexicon of the New Testament, by Mr. Robinson. From an examination of a few of the first sheets which have been printed, we perceive that the Editor has not confined himself to a simple translation of the original, but has enriched it by additional references to other works, besides otherwise improving many of the articles. It is thus far executed with neatness and accuracy, and will, we hope, receive the patronage it merits from the lovers of sacred literature.

Proposals have been issued by J. Clarke

for publishing by subscription, Stackhouse's Body of Divinity. E. Littell proposes to publish by subscription, Horne's Introduction to the Bible.

Hallam's View of the Middle Ages is in press at Philadelphia.

A Portrait of Columbus, procured at Seville, by George G. Barrell, Esq. American Consul at Malaga, has been presented by him to the American nation, to be placed among the portraits of other distinguished men in the Capitol.

Dr. Chalmers has been appointed Professor of Moral Philosophy in the University of St. Andrews. So great was the crowd assembled to hear his farewell sermon to the congregation of St. Johns, and so determined were they to gain admittance, that the police found it necessary to send to the barracks for a military guard. Mr. Irving, minister of the Caledonian Chapel,

London, was present, and took a part in the exercises.

Book-Stores in Montreal.—The literature of the city may be estimated by the fact, that there is at present but one book-shop in it, whose collection of English authors has even moderate claims to respectability; a few others are to be found, with Romish prayer books, and monkish legends; but their shelves can boast of little else, except a few articles of stationary.—*Duncan's Travels*, (1818.)

A LITERARY and Historical Society has been lately established at Quebec, under the patronage of the Earl of Dalhousie, Governor in Chief of Lower Canada.

Book Trade in Germany.—The catalogue of the Easter Fair of 1823, at Leipzig, contains the names of 2957 new works that have appeared since the September Fair of 1822. Of this number, 190 are novels, 484 theological treatises, 136 works on jurisprudence, 155 on medicine, 398 on education, 184 on the belles lettres, 150 on history, 137 on the natural sciences, 378 poetical and literary, 215 on politics, 159 periodical publications, 30 on philosophy, 32 on the military art, 95 in the French language, 62 in the Danish, 56 in the Polish, &c.

Newspapers in Paris, with the Number of Copies printed.—The *Moniteur*, 3,000 to 4,000; *Debats*, 11,000; *Journal de Paris*, 8,000; *Courier Francais*, 5,000; *Quotidienne*, 3,500; *Drapeau Blanc*, 3,500; *Journal de Commerce*, 4,000; *Gazette de France*, 2,200; *Pilote* and *Etoile*, together, about 4,000; *Oriflamme*, 500; *Constitutionnel*, 17,000 to 18,000. These are all daily papers; no weekly paper, or three day's newspaper, is published in Paris.

A Russian has published, "*A View of all the Known Languages, and their Dialects.*" They amount to 3,014: classed as follows—937 Asiatic; 587 European; 226 African; 1,264 American.

The British and Foreign Bible Society has published the Scriptures, in whole or in part, in 140 languages and dialects.

Clearness of the Northern Seas.—"Nothing can be more surprising and beautiful, than the singular clearness of the water of the Northern Seas. As we passed slowly over the surface, the bottom, which here was in general a white sand, was clearly visible in its minutest objects, where the depth was from twenty to twenty-five fathoms. During the whole course of the tour I made, nothing appeared to me so

extraordinary as the inmost recesses of the deep thus unveiled to the eye. The surface of the ocean was unruffled by the slightest breeze, and the gentle splashing of the oars scarcely disturbed it. Hanging over the gunwale of the boat, with wonder and delight, I gazed on the slowly moving scene below. Where the bottom was sandy, the different kinds of asteriæ echini, and even the smallest shells, appeared at that great depth, conspicuous to the eye; and the water seemed, in some measure, to have the effect of a magnifier, by enlarging the objects like a telescope, and bringing them seemingly nearer.—Now creeping along, we saw, far beneath, the rugged sides of a mountain, rising towards our boat, the base of which, perhaps, was hidden some miles in the great deep below. Though moving on a level surface, it seemed almost as if we were ascending the height under us; and when we passed over its summit, which rose in appearance to within a few feet of our boat, and came again to the descent, which on this side was suddenly perpendicular, and overlooking a watery gulf, as we pushed gently over the last point of it, it seemed almost as if we had thrown ourselves down this precipice; the illusion from the crystal clearness of the deep, actually produced a sudden start. Now we came again to a plain, and passed slowly over the submarine forests and meadows, which appeared in the expanse below; inhabited, doubtless by thousands of animals, to which they afford both food and shelter—animals unknown to man; and I could sometimes observe large fishes of a singular shape, gliding softly through the watery thickets, unconscious of what was moving above them. As we proceeded, the bottom became no longer visible; its fairy scenes gradually faded to the view, and were lost in the dark green depths of the ocean.—*Brooke's Travels*, [recently published in England.]

Indian Antiquities.—It is stated in a Kentucky paper that as the men employed by General Covington at his Salt Works on Drake's Creek (Ky.) "were digging away the earth a few days ago, they came to numerous fragments of salt boilers, with the remains of furnaces, great quantities of cinders, coals, &c. There was every indication (says the editor) that our predecessors used the spot for the same purpose for which the General is now using it. Among the specimens which he brought us are two pieces of the boilers. They are made of clay, mixed with a shining substance, not unlike the composition of common crucibles, as hard as our best potter's ware, about a quarter of an inch thick, and from the curve of the pieces, we

should judge that the vessels were from two and a half to three feet in diameter, with flat bottoms. The ashes in vast beds have turned to a stony substance resembling pumice stone. The General intends further excavating the place and examining the whole extent of this ancient salt manufactory. He informs us that trees of the largest dimensions grow upon the spot."

"The Indian antiquities scattered over this portion of our continent have not excited our attention in the same degree that they have many other persons. But incurious as we are on the subject of the aborigines of our country, occasionally some evidence of their ancient civilization obtrudes itself upon our view in such a way as cannot fail to arrest attention and excite enquiry. That those people who inhabited this part of the American continent, when first examined, had greatly deteriorated from the arts and civilization of their ancestors, or that this continent was, many ages ago, inhabited by a race entirely distinct from the present Indians, is so frequently and fully demonstrated as to leave not a shadow of doubt."

Antediluvian Den.—The following extract is from a paper which was read before the Royal Society. It gives an account of a den of hyænas discovered in the summer of 1821, at Kirkdale, Eng. near Kirby Moorside, in Yorkshire.

"The den is a natural fissure or cavern in oolitic limestone, extending 300 feet into the body of the solid rock, and varying from two to five feet in height and breadth. Its mouth was closed with rubbish, and overgrown with grass and bushes, and was accidentally intersected by the working of a stone quarry. It is on the slope of a hill about 100 feet above the level of a small river, which, during a great part of the year, is engulfed. The bottom of the cavern is nearly horizontal, and is entirely covered to the depth of about a foot, with a sediment of mud deposited by the diluvian waters. The surface of this mud was in some parts entirely covered with a crust of stalagmite; on the greater part of it, there was no stalagmite. At the bottom of this mud, the floor of the cave was covered, from one end to the other, with teeth and fragments of bone of the following animals: hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds.

The bones are for the most part broken, and gnawed to pieces, and the teeth lie loose among the fragments of the bones; a very few teeth remain still fixed in broken fragments of the jaws. The hyæna bones are broken to pieces as much as those of the other animals. No bone or tooth has been rolled, or in the least acted on by wa-

ter, nor are there any pebbles mixed with them. The bones are not at all mineralized, and retain nearly the whole of their animal gelatin, and owe their high state of preservation to the mud in which they have been imbedded. The teeth of hyænas are most abundant; and of these, the greater part are worn down almost to the stumps, as if by the operation of gnawing bones.

"The animals found in the cave agree in species with those that occur in the diluvian gravel of England, and of a great part of the northern hemisphere; four of them, the hyæna, elephant, rhinoceros, and hippopotamus, belong to species that are now extinct, and to genera that live exclusively in warm climates, and which are found associated together only in the southern portions of Africa near the Cape. It is certain from the evidence afforded by the interior of the den (which is of the same kind with that afforded by the ruins of Herculaneum and Pompeii) that all these animals lived and died in Yorkshire, in the period immediately preceding the deluge; and a similar conclusion may be drawn with respect to England generally, and to those other extensive regions of the northern hemisphere, where the diluvian gravel contains the remains of similar species of animals. The extinct fossil hyæna most nearly resembles that species which now inhabits the Cape, whose teeth are adapted beyond those of any other animal to the purpose of cracking bones, and whose habit it is to carry home parts of its prey, to devour them in the caves of rocks which it inhabits. This analogy explains the accumulation of the bones in the den at Kirkdale. They were carried in for food by the hyænas; the smaller animals, perhaps, entire; the larger ones piecemeal; for by no other means could the bones of such large animals as the elephant and rhinoceros have arrived at the inmost recesses of so small a hole, unless rolled thither by water; in which case, the angles would have been worn off by attrition, but they are not.

Judging from the proportions of the remains now found in the den, the ordinary food of the hyænas seems to have been oxen, deer, and water-rats; the bones of the larger animals are more rare; and the fact of the bones of the hyænas being broken up equally with the rest, added to the known preference they have for putrid flesh and bones, renders it probable that they devoured the dead carcasses of their own species. Some of the bones and teeth appear to have undergone various stages of decay by lying at the bottom of the den while it was inhabited, but little or none since the introduction of the diluvian sediment in which they have been imbedded. The circumstances of the cave and

its contents are altogether inconsistent with the hypothesis, of all the various animals of such dissimilar habits having entered it spontaneously, or having fallen in, or been drifted in by water, or with any other than that of their having been dragged in, either entire on piecemeal, by the beasts of prey whose den it was.

Bones of the same animals have been discovered in other similar caverns in England and in Germany.

"In the German caves, the bones are in nearly the same state of preservation as in the English, and are not in entire skeletons, but dispersed as in a charnel house. They are scattered all over the caves, sometimes loose, sometimes adhering together by stalagmite, and forming beds of many feet in thickness. They are of all parts of the body, and of animals of all ages; but are never rolled.

Three fourths of the total number of bones in the German caves belong to two extinct species of bear, and two-thirds of

the remainder, to the extinct hyæna of Kirkdale. There are also bones of an animal of the cat kind (resembling the jaguar or spotted panther of South America) and of the wolf, fox, and polecat, and rarely of elephant and rhinoceros.

The bears and hyæna of all these caverns, as well as the elephant, rhinoceros, and hippopotamus, belong to the same extinct species that occur also fossil in the diluvian gravel, whence it follows that the period in which they inhabited these regions was that immediately preceding the formation of this gravel by that transient and universal inundation which has left traces of its ravages committed at no very distant period over the surface of the whole globe, and since which, no important or general physical changes appear to have affected it."

An immense skeleton of a mammoth and another of an elephant have been dug up, in the district of Honter in Hungary.

List of New Publications.

RELIGIOUS.

The Moral Dignity of Missionary Enterprise. A Sermon, delivered before the Boston Baptist Foreign Mission Society, and before the Salem Bible-Translation and Foreign Mission Society. By Francis Wayland Jr. Pastor of the First Baptist Church in Boston.—Published by request, 25 cts.

A Sermon delivered in the Tabernacle Church, Salem, Mass. Sept. 25th, 1823, at the Ordination of the Rev. Edmund Frost, as a Missionary to the Heathen, and the Rev. Messrs. Aaron W. Warner, Ansel D. Eddy, Nathan W. Fiske, Isaac Oaks, and George Sheldon, as Evangelists. By Elias Cornelius, Pastor of the Tabernacle Church, Salem.

A Sermon, preached in Brooklyn, Connecticut, at the installation of Rev. Samuel Joseph May, November 5, 1823, by Rev. James Walker, of Charlestown; together with the Charge, by Rev. Dr. Freeman, of Boston; the Right Hand of Fellowship, by Rev. W. B. O. Peabody, of Springfield; and the Address to the Society, by Rev. Dr. Thayer of Lancaster, Mass.

The Distinctive Character and Claims of Christianity: A Sermon, preached at the ordination of the Rev. Orville Dewy, Pastor of the First Congregational Church in New-Bedford, December 17, 1823. By Joseph Tuckerman, Pastor of the Church of Christ in Chelsea, Mass.

"A Collection of Essays and Tracts in
VOL. VI.—No. 2.

13

Theology. By Jared Sparks." No. 5, for January, 1824.

MISCELLANEOUS.

A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee: from the German works of Prof. W. Gesenius. By Josiah W. Gibbs A. M. pp. 716, 8vo.—Flagg & Gould, Andover, 1824.

Hints on Extemporaneous Preaching. By Henry Ware, Jr. Minister of the Second Church in Boston, pp. 93, 18mo.—Boston, 1824.

An address delivered at the Collegiate Institution in Amherst, Mass. by Heman Humphrey, D. D. on occasion of his inauguration to the Presidency of that Institution, October 15, 1823. pp. 40. 25 cents.

A Voyage to South America; containing an accurate description of many cities in Chili and Peru, as also of the business of whaling in the Pacific Ocean, 2nd edition, 25 cents.—Cummings & Hilliard, Boston.

Conversations on English Grammar, adapted to the use of Schools. By Charles M. Ingersoll, Esq. A new edition.—Portland, 1824;—75 cents.

A new American Biographical Dictionary, or a Remembrancer of the Departed Heroes, Sages and Statesmen of America. Confined to those who signalized themselves in the Revolutionary War. Compiled by T. J. Rogers, from Sketches, furnished by some of the first literary characters in the United States, Second Edition, with important Additions.—Trenton.

Religious Intelligence.

MISSIONS OF THE AMERICAN BOARD.

The following brief view of the present state of the missions under the direction of the American Board of Commissioners for Foreign Missions, we think may be valuable to our readers, as well for reference, as for the intelligence it exhibits in a condensed form. It was prepared by the Board.

HOME DEPARTMENT.

Prudential Committee.

Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD, and
Rev. WARREN FAY.

Corresponding Secretary.

JEREMIAH EVARTS, Esq.

Assistant Secretary.

Mr. RUFUS ANDERSON.

Treasurer.

HENRY HILL, Esq.

Auditor.

CHESTER ADAMS, Esq.

The executive business of the Board is transacted at the MISSIONARY ROOMS, No. 69, Market-Street, Boston, Mass.; which are daily open during the regular hours of business.

FOREIGN ESTABLISHMENTS.

The Board has established missions, in the order of time in which they will now be named, at Bombay—in Ceylon,—among the Cherokees, Choctaws, and Cherokees of the Arkansaw—at the Sandwich Islands—and in Western Asia. It has also taken measures to ascertain the religious and moral state of the southern and western countries of South-America, with a view to missionary labors in that interesting part of the world.

I. MISSION AT BOMBAY.

Commenced in 1813. This mission has three stations—Bombay, Mahim, and Tannah.

BOMBAY.—A large city, on an island of the same name. It is the capital of all the

British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

TANNAH.—The principal town on the island of Salsette, twenty-five miles from Bombay.

Rev. John Nichols, *Missionary*.

The first missionaries to Bombay embarked nearly twelve years ago. Some time elapsed before they were fairly settled at Bombay, and some further time, before they acquired the language; so that, up to the date of their last communications, we have accounts of little more than eight years of effective service. But, during this time, they have translated most of the New Testament into the Mahratta language, spoken by at least 12,000,000 of people, and have printed a considerable part of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed more than 30,000 books and tracts, most of which have been circulated among the natives, and have been read, probably, by several hundred thousands. They have under their care eighteen schools, containing about 900 pupils; and, not long since, they had twenty-five schools, containing 1,200 pupils; but were obliged to discontinue several, for want of pecuniary means to support them. In various ways, they are daily extending the circle of their acquaintance and influence among the natives.

For a long time, a *Mission Chapel* has been needed. More than a year ago, the foundations of one were laid, and, during the last summer, the building, which is 60 feet by 35, was probably completed.

Should it please God to give success to the plans of the missionaries, a *Mission College* will soon be very desirable.

On the 27th of September last, the Rev. Edmund Frost, *Missionary*, with his wife, and Mrs. Graves, the wife of the missionary at Mahim, embarked for Calcutta, whence, by leave of Providence, they will proceed immediately to Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern

extremity of the island of Ceylon, in October, 1816. It has five stations: Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary*; Nicholas Permander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*; Gabriel Tissera, *Native Preacher*.

ODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*; Francis Malleappa, *Native Preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary*; George Koch, *Native Medical Assistant*.

MANEPY.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spalding, *Missionary*.

The original missionaries from this country to Ceylon, were four in number: the Rev. Messrs. Warren, Richards, Meigs, and Poor. The two first named have rested from their labors. At the date of the last intelligence, Messrs. Meigs and Poor had been laboring, with a competent knowledge of the language, but little more than five years; and the others above named, less than three years. Yet they have procured, to be boarded and educated in their families, and under their entire control, 113 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established thirty-two free schools, containing more than 1,500 scholars; have admitted into their church seventeen converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the gospel. One of these licentiates possesses very superior talents. Others of the scholars, not belonging to the church, are hopefully pious; others are seriously disposed; and very many, not particularly serious, are of good promise.

It is quite indispensable to the ultimate success of the mission, that a *Native College* be soon established.

III. MISSION AMONG THE CHEROKEES.

On the 12th of January, 1817, Mr.

Kingsbury arrived at Chickamaugah, since called Brainerd, and commenced preparations for an establishment there. The mission among the Cherokees has, at the present time, six stations: Brainerd, Creek Path, Carmel, Hightower, Willstown, and Haweis.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Missionary*; Dr. Elizabeth Butler, *Physician*; Mr. Sylvester Ellis, *Schoolmaster*; Messrs. John Vail, Henry Parker, and Frederick Ellsworth, *Farmers*; Messrs. Erastus Dean, and Ainsworth E. Blunt, *Mechanics*.

CARMEL.—Formerly called Taloney. Sixty-two miles S. E. from Brainerd, on what is called the Federal Road. A school was established here in May, 1820. Mr. Hall resided here six months before the opening of the school.

Rev. Daniel S. Butrick, *Missionary*; and Mr. Moody Hall, *Schoolmaster*.

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April 1820.

Rev. Wm. Potter, *Missionary*.

HIGHTOWER.—On a river named Etow-ee, but corrupted into Hightower; eighty miles S. S. E. of Brainerd, and thirty-five miles west of south from Carmel. A school commenced in April of the present year.

Mr. Isaac Proctor, *Schoolmaster*.

WILLSTOWN.—About fifty miles S. W. of Brainerd. A school was established at this station in May last.

Rev. William Chamberlain, *Missionary*.

HAWEIS.—About sixty miles S. of Brainerd. Preparations are making for a school.

Mr. John C. Ellsworth, *Schoolmaster*.

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June, 1818, for the Choctaw nation. They selected a site for their station, and about the 15th of August felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians." This mission has

six stations : Elliot, Mayhew, Bethel, Emmaus, and two which have not yet received names.

ELLIOT.—Within the chartered limits of the State of Mississippi; on the Yalo Busha creek, about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut hills, on the Mississippi.

Mr. Cyrus Byington, *Licensed preacher and Missionary*; Dr. Wm. W. Pride, *Physician*; Mr. Joel Wood, *School-master*; and Messrs. John Smith, and Zechariah Howes, *Farmers*.

MAYHEW. On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 miles east of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kignsbury, *Missionary and Superintendent of the Choctaw Mission*; Mr. William Hooper, *School-master*; Mr. Calvin Cushman, *Farmer*; and Messrs. Philo P. Stewart and Samuel Wisner, *Mechanics*.

BETHEL.—On the Natchez road, southwest of Mahew. A school was established here in November 1821.

Mr. Loring S. Williams, *School-master*.

Mr. Stephen B. Macumber, *School-master*, resides here for the present.

EMMAUS.—About 140 miles south-east-erly from Mayhew. Commenced near the latter part of 1822.

Mr. Moses Jewel, *School-master*, and Mr. Anson Gleason, *Mechanic*.

Mr. Elijah Bardwell, *Farmer*, and Mr. Anson Dyer, *School-master*, commenced preparations for a school near the centre of the Six Towns, during the summer past.

Rev. Alfred Wright, *Missionary*, resides in this district.

Mr. Adin C. Gibbs, *School-master*, has also commenced a school, recently in the neighbourhood of Mingo Moo-sha-la-tub-ee in the S. E. district of the nation.

Mr. Samuel Mosely, *Licensed Preacher and Missionary*; Messrs. David Wright, and David Gage, *School-masters*; Messrs. William Holland, and Josiah Hemmingway, *Farmers*; and Mr. Ebenezer Bliss, *Mechanic*, are on their way to Brainerd, where they will receive such an ultimate destination, as shall appear to be best, when the Corresponding secretary shall arrive there, on his contemplated visit to the stations situated on this side the Mississippi.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in the year 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansaw river; and 500 miles from the junction of the Arkansaw with the Mississippi, following the course of the river.

Rev. Alfred Finney, and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock, and James Orr, *Farmers*.

Mr. Asa Hitchcock, *Mechanic*, is on his way to join this Mission.

Remarks on the Indian Missions.

Among the Indians, the Board has 13 stations. At seven of these stations, churches have been organized. About 60 Indians and blacks have been received into these churches; and there are several, at almost every station, who are seriously disposed. With the Moravian church, in the Cherokee nation, about 30 Indians are connected. From the missionaries of the Board, more than 500 Indian children and youth have received the rudiments of a Christian education, and thousands of adults have heard the gospel.

The Indians live principally in villages great numbers of which are scattered through the wilderness; and at most, if not all, of these villages, they would receive Christian preachers with kindness, and would attend respectfully on the public worship of God. They have made greater progress, within a few years, in civilization, and in preparation for receiving the means of grace, than is generally supposed. The Cherokees, especially, have courts, court-houses, judges, and a police; and many of them possess comfortable houses, cattle, and uncultivated fields.

The object of the Board is, to place schoolmasters and evangelists in every district, who shall perform the same labours, and exert the same kind of influence, as the village schoolmaster and parish minister in New England. And the time may not be far distant, when, from almost every hill in the Indian country shall be seen the spires of churches overtopping the wilderness, and imparting a religious and pleasing aspect to the whole landscape.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April 1820. The principal station is Hanaroora, on the Island of Woahoo. Another station is at Wymai, on the Island of Atooi. The present distribution of labourers is not yet known, as intelligence has not been received of the arrival of the reinforcement, which embarked at New Haven near the close of last year.

Rev. Hiram Bingham, Rev. Asa Thurston, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries*; Dr. Abraham Baltchely,

Physician; Messrs. Samuel Whitney, Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries*; Mr. Levi Chamberlain, *Superintendent of Secular concerns*; Mr. Elisha Loomis, *Printer*; and Thomas Hopoo, John Honooree, and George Sandwich, *Native Assistants*.

This mission, the third anniversary of which was in April last, has been attended, probably with more remarkable interpositions of Providence, for the time of its existence, than any other mission on record. Its prospects of ultimate, if not of speedy success, are most cheering. Almost all the principal men of the Islands, with many of the common people, attend on the instructions of the missionaries. At the last dates, their congregations on the sabbath consisted of more than 1,000 persons.

The Rev. William Ellis, *Missionary*, is not named in the above list, because though he labors in close connexion with the missionaries of the Board, he is under the patronage of the London Missionary Society, and is regarded as a missionary of that institution. The same is true of Auna, an *Assistant Missionary* from the Society Islands.

VII. MISSION TO WESTERN ASIA.

Commenced in 1820. At present, part of the missionaries reside at Malta, and part at Jerusalem.

MALTA.—Rev. Daniel Temple. Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*.

JERUSALEM.—Rev. Pliny Fisk, and Rev. Jonas King, *Missionaries*.

The missionaries at Malta, have under their care the *Printing Establishment*, for the support of which, certain persons in Boston and elsewhere are under engagements to pay \$3000 annually for five years,—in all, 15,000. A number of valuable tracts have been printed, both in Romaic, or Modern Greek, and Italian, numerous copies of which are now circulating, and read in several of the countries bordering on the Mediterranean.—In April last, Messrs. Fisk and King took up their residence at Jerusalem, where they will find many opportunities for promoting the great object of their mission.

Mr. Parsons,—now we trust an inhabitant of the heavenly Jerusalem,—visited this city two years before. It has been remarked as a singular fact, illustrating the wonderful moral revolutions which diversify the history of man, that the first Protestant missionary to Jerusalem went from a land of which the Apostles had no knowledge. And, at present, the only Protestant missionary in the city of David, are two from the same land unknown to the Apostles, in company with a christian descendant of Abraham.

VIII. SOUTH AMERICA.

On the 25th of July last, Mr. John C. Brigham, and Mr. Theophilus Parvin,—the former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton,—sailed from Boston for Buenos Ayres. Their object is to circulate Bibles and Tracts, and to ascertain the religious and moral state of the interesting countries, in the southern and western parts of that continent.

IX. FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con. Established in 1816.

Rev. Herman Daggett, *Principal*, and Mr. John H. Prentice, *Assistant*.

About 60 different heathen youths, from various nations, have enjoyed its privileges at various times. Of these youths, nearly, if not quite, half, became hopefully pious at Cornwall. At present, the school has 35 members.

SUMMARY.

In the above survey are the names of 81 persons, of whom 29 are ordained ministers of the Gospel, and ten are licensed preachers. Besides these, there are about 65 females, a few of whom are single women, but most are wives of the missionaries.

The sum of the whole is briefly this.—The Board employs among the heathen not less than 146 competent adult persons, of whom not more than one quarter part are preachers of the Gospel. It has established these labourers in 25 different stations; in six or eight different nations speaking as many different languages and comprising many millions of people. It has translated a considerable part of the Bible, and is now printing it in the language of a numerous population. It has organized 10 Christian Churches in the midst of Pagan countries; has established about 70 schools, containing more than 3000 scholars; and is making a gradual, but constant and sure progress, towards raising from a degraded and vicious barbarism, several interesting portions of our race. The voice of the preacher is heard, and religious books and tracts are seen to circulate, in numerous villages; and the germs of Christian civilization are beheld shooting forth in a multitude of places.

UNITED FOREIGN MISSIONARY SOCIETY.

We extract the following "Brief View" of the Missions under the care of this Society, from the American Missionary Register.

The Society was instituted in July, 1817, under the patronage of the General As-

sembly of the Presbyterian Church, and the General Synods of the Reformed Dutch, and Associate Reformed Churches.

Communications from Individuals or Societies, out of the United States, should be addressed to the Rev. JOHN KNOX, *Secretary for Foreign Correspondence*, New-York.

All communications relating to the general concerns of the Society, and to the American Missionary Register, should be addressed to ZECHARIAH LEWIS, *Domestic Secretary and Editor*, No. 38 Broad-Street, New-York.

All letters relating to the pecuniary concerns of the Society, should be addressed to MOSES ALLEN, *Treasurer*, No. 18 Wall-Street, New-York.

I. UNION MISSION.

Commenced in 1820.—Situating on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vaill and Rev. Epaphras Chapman, *Missionaries*; Marcus Palmer, *Physician and Surgeon*; and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries*. There is a school at this station of thirteen Indian children, who live in the Mission Family.

II. GREAT OSAGE MISSION.

Commenced in 1821.—Situating on the North Bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles South-West of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries*; William N. Belcher, *Physician and Surgeon*; and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries*. At this station there is a School of fifteen Indian children, living in the Family.

III. TUSCARORA MISSION.

This Mission, having been under the care of the New-York Missionary Society, about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara County, New-York.

At this station, we have a Church of twenty-one Indian members. The Rev. James C. Crane, having resigned the charge of this mission, the vacancy is tem-

porarily filled by the Rev. Mr. Smith, of Lewiston.

IV. SENECA MISSION.

Commenced by the New-York Missionary Society, in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thomas S. Harris, *Missionary*; Mr. H. Bradley, *Assistant Missionary*.—There is a Church of four Indian members—also a School of thirty Indian children, living in the Mission Family.

V. CATARAUGUS MISSION.

Commenced in 1822.—Situating near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary*. A School of twenty-one Indian children living in the Family.

VI. FORT GRATIOT MISSION.

Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823. Situated on the River St. Clair, about one mile below the outlet of Lake Huron.

Mr. John H. Hudson, *Assistant Missionary*. A school of twelve or fifteen Indian children living in the Family.

VII. MACKINAW MISSION.

Commenced in October, 1823. Situated on the Island of Michillimackinack, within the limits of the Michigan Territory.

The Rev. Wm. M. Ferry, *Missionary*. A school of ten or twelve Indian children living in the Family.

Most of the Missionaries have wives; and at the various stations, there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

From the Missionary Herald.

MISSION AMONG THE CHEROKEES.

DURING the last winter, Mr. Butrick penetrated further into the northwest parts of the Cherokee nation, than he had ever been before. We shall now give some extracts from the journal, which he kept during the tour, and in which there are some interesting descriptions of the country and its inhabitants.

Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel.

interpreter, and brother David Sanders, who is our guide to *Mountain Town*, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's. He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbors came, and spent the evening with us. The chief thinks they should all believe, if they could have the Gospel explained to their understanding.

At *Ta-go-i*, where Thomas had many relatives, they spent two or three days. During this time they had much pleasing intercourse with the people. The following incident is related.

Sabbath 9. The chiefs desired me to read a letter from Mr. Hicks relative to their land. I took the opportunity of explaining the nature and design of the Holy Sabbath, and requested them to wait till evening, which they agreed to do. Brother Thomas, when speaking of the Sabbath, told them, that Christians dressed in clean clothes, on that day. The old chief, (he is probably eighty or ninety years old) replied that he would dress himself. He accordingly went out and soon returned with a clean white hunting frock, a hat with a large silver band round it,—wide silver bands round his arms, a large silver crescent in his bosom, and below it a silver medal, given him by the President, &c. saluting us as a chief from a great distance.

Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none, that I know of, able to speak or understand English. O! will the Lord remember them and by some means bring them to a knowledge of his great salvation. After breakfast, in company with brother Thomas' uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sunset, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene I can never express. Before, behind, and on

either side, were mountains above mountains, peak above peak, rising almost to the clouds.

The mission here mentioned, is under the care of the Baptist Board of Foreign Missions; and by the members of it Mr. B. was received with great kindness and cordiality. At their request he visited the schools and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries. They advised Mr. Butrick to proceed still further towards the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was *Soti*. The first day, the travellers went about twenty miles to *Long Town*, where they staid over night. The following is an account of their next day's journey.

Tuesday, 18. Soon in the morning we set off for *Otter Town* where *Soti's* father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. We were about two hours ascending it, and much of the time, were climbing a very steep ascent. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. I found it enough for me to take care of myself, and committed the little poney to the care of *Soti*. I went forward with trembling steps, sometimes crawling on my hands and feet, afraid to look to the right hand or to the left, or think much of our situation. When I looked forward I was alarmed again and again, by mountains above mountains rising to an astonishing height, which we had still to pass over. I thought of going back, but the *text for the day* came to my mind, viz; "Thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." And further, I thought it impossible for the horses to turn about where we then were. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height, and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top, I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

We therefore hastened our way down through the snow, perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and, in about three hours from the time we first came to the mountain, through the kindness of God,

we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

We called on the chief and proposed a meeting. He appointed it to-morrow about noon at the council house. We then rode about six miles to Soti's father's, having travelled about twenty miles. Some of the neighbours came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

Wednesday, 19. Spent the morning in conversation with Soti's father, a very old man. After breakfast we all knelt before our common Lord, to implore his blessing, and then set off for the council house about six miles distant. The road being bad, and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayer and singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Savior.

I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his ability and willingness to save all who come to him. After this we sang, and prayed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing, &c. We attended prayer as usual, but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

This town lies near the line of North Carolina; is almost entirely surrounded by mountains; contains from one to two hundred families, and but one individual, that I know of, able to speak English. After breakfast, and after commending this dear family and people to God by prayer, we set off for Long Town. We returned a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high, though steeper for a short distance. About 10 o'clock we arrived at brother J.

Arch's mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after dinner, having spent about two hours with them, we set out for Long Town. The mountain, and the path generally, were very bad, so that we did not arrive at the place where we had appointed a meeting, until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people, however, thought the meeting was to be that night; and a numerous assembly met at the council house, and about 9 o'clock sent for me. I told them, that by an arrangement with the chiefs, I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the night in talking, &c.

In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled, and fifteen or twenty young women or girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased, and all was still.

After singing and prayer, I spoke to them in substance, nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief, with a distinguished dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees, and none were able to understand English. This town is near the head of the valley river.

Friday, 21. Rode down the river ten or twelve miles to Tellico; called on the chief and proposed a meeting. He appointed this evening, at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming, till after 9 o'clock. We then commenced meeting, having, I should judge, near 200 hearers. As they were ignorant of the first principles of religion, I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued about an hour and a half. We then took leave of these dear people, a

little before 11 o'clock, and returned to the chief's. O may the Lord be with them, and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

THE CAUSE OF SEAMEN.

Extract from the Speech of the Rev. Mr. Somers, at the third anniversary of the New-York Bethel Union.

It is true, Mr. President, as stated in your Report, that nearly 2000 years have elapsed since the command was given "Go ye into all the world, and preach the gospel to every creature." How few there are who have obeyed this injunction, by preaching the gospel to sailors! and during the short period employed in this holy service, how little has been achieved! For the moral and religious improvement of every other part of the community, seminaries of learning have been erected; academies of arts and sciences have been established; churches have been built; benevolent Societies, of every description, have been originated, and carried into successful operation: But alas! how few have been our efforts to meliorate the moral wretchedness, and to save the souls, of poor sailors. That very class of men to whom we owe most, are the men who have been least benefitted by our Christian brethren. Why is it thus? are they incapable of religious improvement? No, sir, the finger of heaven seems to point to them, as of all men the most likely to welcome the tidings of salvation by Jesus Christ. It is not mere fancy. I appeal to facts. Where is the ship commanded by a pious Captain, whose crew do not give evidence of respect for the Sabbath and Institutions of Jehovah? what vessel has ever been employed to convey the heralds of Salvation to foreign climes, where one or more of the ship's company have not experienced, under their instruction, the precious influences of the grace of God. Let the Board of this Bethel Union speak—when did they enter a Sailor's Boarding House, or mount the deck of a vessel to hold a prayer meeting, and have not beheld a listening throng who came to bow the knee before the God of the winds and waves? never have I preached the Gospel to a more interesting and solemn audience, than to a company of sailors collected on the deck of a ship. And, sir, it is a cheering truth, that when seamen are converted to God, none are more ardently devoted to the cause of Jesus, none display greater intrepidity and pious zeal in doing good to others. Witness the Bethel Missions in England, sir; when I contemplate those devout sailors, who traverse the docks, and streets, and

lanes, on the Sabbath day, for the express purpose of constraining their wicked shipmates to come to the house of prayer, I blush for the supineness of christians around me.

Sir, the claims of sailors upon your Christian munificence are as imperious as they are righteous—imperious, because they are annually dying by thousands, and righteous, because to them we owe not only the introduction of the gospel into this country, but it is by their toils that we enjoy our wealth and prosperity as a nation. It is by their aid that we plant the standard of the cross under the scorching beams of an Indian sun, on the Islands of the sea, and on the desolate plains of the Holy Land. By them science and religion have been carried from shore to shore; they have borne the heat of summer, and the blast of winter, to promote the wealth and the happiness of man; yet they seem to be the only mortals who live, or rather linger out a wretched existence, and then die unpitied and unknown."

Mr. Somers stated, that there are in different parts of the world, 67 Bethel Unions; 33 Marine Bible Societies, and 15 Churches and floating Chapels, dedicated to the spiritual illumination of sailors; but Mr. President, although this presents a cheering prospect, "what are these among so many?" *Upwards of a million of men* are employed as mariners, but of that number, not less than *one hundred thousand* sail under the star-spangled banners of America. It must be acknowledged that much has been done, and also that more remains to be accomplished; for although we can supply them with Bibles, perhaps not more than one in twenty have yet received the gift: admitting that they all had Bibles, and were all christians, we could not accommodate them with the preached Gospel, as there exists not more than *one* Mariners' Chapel for every *sixty thousand* seamen.

CHURCH MISSIONARY SOCIETY.

(Extract from the last Report.)

Adverting to the great increase of the Society's funds and exertions, the Report states that "during the first thirteen years, the gross amount of its receipts only amounted to £22,000; in the last year alone, they had received upwards of £32,000. In the tenth year of the Society, they had only nine missionaries employed, not one of whom was an English clergymen; they have now more than *ninety* European missionaries, of whom, *twenty-two* are English clergymen. No less than nineteen labourers had been sent out to their respective destinations during the past year. The offers for missionary

service were very numerous, and the Committee endeavoured to use the utmost care in the selection of those which were accepted. Fifty-seven persons had offered their services during the past year, of whom eighteen had been accepted, twenty-seven declined, and twelve were still under consideration.—Twenty-two students were now preparing at the Society's expense for future service.

The Society have now no less than *two hundred and thirty* native labourers of various descriptions; many most intelligent, assiduous, and devoted characters. The Society need only refer to the names of Abdool Messee, and Mr. Bowley, as examples, whose steady course proves that native teachers are every way competent to form and instruct Christian churches. Nor is the African mission destitute of similar characters, who undergo a degree of exertion which no European can sustain, and of whom our missionaries state that they teach schools, distribute rations, plan buildings, and superintend their erection, visit the sick, and, in short, as Mr. Johnson expresses it, do any thing and every thing; so that he can never sufficiently praise God for such assistance. With these examples before us, what should discourage us from hoping, that God will raise up sufficient teachers from among themselves, to supply the wants of the perishing heathen? Nothing is wanting to effect this, but the Divine blessing on our exertions. Already, nearly twenty African youths are preparing for instructors of their countrymen. Meanwhile, from every part of the world, and especially from the East, from Calcutta, Ceylon, &c. more assistance is earnestly required.

Respecting the *West African Mission*, the Report says, "In commencing this mission, the colony of Sierra Leone was not primarily contemplated. Unforeseen circumstances have collected on that spot 17,000 inhabitants, of whom 15,000 are negroes, and nearly 10,000 liberated slaves. The Society have here twenty-eight European labourers, assisted by a great number of native teachers. Captain Sabine, of the Royal Engineers, after spending six weeks in the colony, states, that the representation of the improved condition of the negroes is perfectly true; and that he is persuaded there is not to be seen in the world a community so large and so irreproachable. This community, the Committee remark, is founded on the word of God, which renders other laws almost unnecessary, of which some pleasing instances were related.

At CEYLON, the Society report they have eleven European labourers and twenty-three native assistants. The schools contain 500 children, of whom about one-eighth are girls. The mention

of female children leads to a subject of incalculable importance; wherever boys' schools are instituted, the natives begin to expect girls' schools also. This is joyful intelligence to those who know that the degraded state of the females tends even more than *caste* itself to retard the progress of Christianity.

In closing the Report, the Committee advert to the progress the Society has made. At the end of the first ten years the Society had only about 200 scholars, they have now 11,000. They had not more than twenty hearers, they have now many thousands; they had not one single convert, they have now above a thousand stated communicants; and while they are thus successful, their coadjutors in all other missionary societies meet with similar prosperity. An interest in the conversion of the heathen is common to all. An union in prayer for the outpouring of the Spirit generally prevails. The sum now annually raised is magnificent compared with the former penury, however small in comparison of the magnitude of the object. More than one thousand pounds is daily raised for the evangelizing of the world.

BIBLE SOCIETIES.

The Reports of the British and Foreign, and French Protestant, Bible Societies, each forming a volume of about 250 pages, have lately reached this country. From the mass of interesting facts which they exhibit, our limits suffer us to select only a very few.

The Committee of the British and Foreign Society advert, in the first instance, to the Protestant Bible Society at Paris, and its auxiliaries in other parts of France. The Central Society at Paris is rapidly exhausting, by the distribution of the Scriptures in its own immediate sphere, and supplies to auxiliary societies, those large editions with which its depository has been stocked. It has undertaken a stereotype edition of Ostervald's Bible.—Of Martin's Bible 36,000 copies have been provided; and stereotype plates of a large edition completed. The Society is now supported by thirty-six auxiliaries, one consistorial society, twenty-eight branch societies, and forty-nine associations, of which seventeen exist in Paris alone; making a sum of *one hundred and fourteen* Bible Institutions in various parts of France. The Report of the Paris Society, taking a survey of these Institutions, says, "Nismes gave the first example of those small Bible Associations, the formation of which, in our country, we had so ardently desired, and which constitute the real strength, the immoveable basis, on which rests the great British and Foreign Bible Society. These Associations, six of

which now exist in the city of Nismes, are composed of laborers and mechanics, who, being unable to give a large sum at once, deposit every week, in the hands of one of their number, the small contributions which they deduct from the wages earned by the sweat of their brow.

At Calvisson, more than four thousand of our brethren, gathered together in the open air, because the church could not contain them, raised their prayers to Heaven, and implored the Divine blessing on Bible Societies.

M. Soulier also gave us a lively and affecting account of the eagerness with which the multitude of Protestants at Sommières assembled at the first general meeting of a Branch Society which was formed in that city.

In conclusion, Gentlemen, the second city in the kingdom, a city whose name and example exercises a just and natural influence over a great part of France, Lyons, has witnessed the formation of a Bible Society; and the distinguished names which appear among those appointed to direct its concerns, afford us the assurance of its becoming an efficient auxiliary.

We may therefore affirm, with a humble conviction of the imperfections attendant upon our exertions, yet with an animated feeling of gratitude to Divine Providence, that there is scarcely any portion of Protestant France, from her opulent and industrious cities down to her poorest hamlets, in which some efforts have not been made, or at least some desires excited, for the propagation of the Holy Scriptures."

The circulation of the Scriptures in France is not confined to the Protestants. By the agents of the British and Foreign Bible Society, upwards of 12,000 Bibles and Testaments of the French Catholic version, have been circulated during the year, and an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

From the Bible Society of the United Netherlands, (says the Report of the British and Foreign Society,) the committee have received very encouraging accounts.

The Central Society at Amsterdam has now nearly sixty auxiliaries; and 5,896 Bibles, and 4,339 New Testaments were issued during the last year from the depository of the Society. Among its auxiliaries, the "Merchant-Seamen's Society" has been distinguished by its activity. Many striking proofs of the salutary effect produced among the sailors by the diligent and faithful use of the Bible, have been recorded.

The numerous Bible Societies in the different cantons of Switzerland labor with zeal to supply the want of the Scriptures among the natives of their country, whether speaking the French, German, or Italian language. The Basle Society has con-

tinued its extensive distribution of the Scriptures in these languages. The Zurich Society has circulated, during the ten years which have elapsed since its formation, nearly 6,000 Bibles and Testaments. The St. Gall Society, during the eight years of its existence, has circulated upwards of 21,000 copies of the Scriptures, both among the Protestants and Roman Catholics in its immediate sphere.

Very satisfactory details have been received from the Bible Societies established in Germany. The Wurtemberg Society had issued 5528 Bibles, and 2620 Testaments, during the year, making the total amount of its issues, for domestic purposes only, 63,994. At the head of the donations to the society appears a recent grant of 500 florins from its royal patron, the King. Among various bequests, there is one of 1500 florins from a Roman Catholic lady. The Bible Society of the grand duchy of Baden has adopted active measures to ascertain the want of the Scriptures in Carlsruhe, and in the surrounding territories. Returns of the estimated deficiency from thirty-three districts make it exceed ten thousand copies, a number still supposed to fall far short of the real amount. The reports from various other Societies are similar.—The Frankfort Society has distributed, in its seventh year, nearly 9000 Bibles and Testaments. The Herrnhut Branch of the Saxon Bible Society has circulated during the last year, 10,375 New Testaments of Gosner's and Van Ess's versions, and 1710 Bibles in the German and Bohemian languages.—The Hanoverian Society has issued 16,784 copies.

The Hambro-Altona Bible Society has circulated, since its establishment, 18,839 Bibles, and 1908 Testaments, and has commenced a new edition of Luther's version, consisting of 20,000 copies.

The Committee, adverting to the labours of Dr. Leander Van Ess, among his Roman Catholic brethren in Catholic Germany say, "It appears from a printed document published at Darmstadt by this indefatigable advocate of your cause, in August 1822, that he had circulated, from the commencement of his operations, up to May of the same year, 456,870 copies of his New Testament, besides 8,934 copies of Luther's German Bible, and a number of copies in the Greek, Latin and Hebrew languages. His supporters among persons of his own religious persuasion were on the increase."

From Prussia an official letter ascribes to the direct influence of the Bible Society a growing spirit of harmony, which is observable among all classes of Christians in that country. Dr. Pinkerton confirms the general tenor of this opinion by the following remarks: "The cause of the Prussian Bible Society, and of every oth-

er Christian and humane institution, continues to prosper in Berlin, and genuine Christianity is now making very encouraging progress in every part of the Prussian dominions, but especially in this city. Here, within the last ten years, God has raised up a number of able preachers and professors, who are unanimous in the defence of his cause, and the pleasure of the Lord prospers in their hands."—From the presses of the Canstein Institution at Halle has lately issued a beautiful edition of the Hebrew Bible after Simonis, which was out of print.—The Thuringian Bible Society at Erfurt has distributed in seven years, 6805 Bibles.—The annual issues of the Berg Society vary from 1000 to 2000 Bibles, besides Testaments.—The Elberfeld Committee had resolved, notwithstanding the exhaustion of their funds, to undertake a new edition of 10,000 copies of the Psalter.—The Cologne Society state that there is "a growing desire felt for that Divine light and consolation which flow from the word of God." The issues of the Scriptures by the Cologne Society, among Protestants and Roman Catholics, school children and soldiers, have been very great.—The Neuwied Bible Society continues to receive the support of the prince and his family. "The introduction of the Testament into several Catholic parishes (writes the treasurer of the Society,) is a subject of real exultation. Exclusively of the Catholic clergymen, noticed in our Report, several others have applied for New Testaments, for the purpose of distributing them among the youth at school."—The Silesian Bible Society at Breslau has supplied the prisons of several fortresses with the Scriptures.—The First Report of the Freystadt and Sprottau Society states, that the schoolmasters having represented to their youthful circles the Divine blessing attending the Scriptures, had the gratification of seeing the children, both of the rich and the poor, come forward with contributions, amounting to 100 dollars, accompanied by assurances that these should be annually repeated.

The Bible Societies in the Danish dominions continue to receive the sanction of his Majesty the King, who has facilitated their proceedings by various privileges. The total number of Bibles and Testaments issued by the Danish Society since its formation amounts to 44,169 copies in the Danish language, and 10,000 in the Icelandic. Among the recent contributors to this institution appear 120 students of the university of Copenhagen, candidates for holy orders, or students in Divinity. Dr. Boisen, Bishop of Lolland, whose diocese comprehends 120 parishes, writes :

"We have not less than twelve Bible associations in this diocese. I have circu-

lated, in this year alone, 2500 New Testaments." Dean Helgasen, secretary to the Icelandic Bible Society, says, "It is a well founded opinion, that every family throughout this island is now in possession of a Bible or a New Testament. This sacred volume is read with diligence, during the long winter evenings."—The West Indian possessions of his Danish Majesty have been supplied with Creole New Testaments for the use of the Negroes.

The Swedish Bible Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,803 Bibles and 265 Testaments, were distributed gratuitously.

The progress of the Bible cause in Syria, India, the South Seas, Africa, and South America, we are compelled to pass over, noticing only the Calcutta Society, whose distribution of the Scriptures during its eleventh year, "amounted to more than 12,000 copies, of which 4,000 were of Bibles and Testaments, in about twenty Asiatic languages; besides upwards of 900 copies of the English, French, Spanish, Portuguese, Dutch, German, Danish and Greek versions."

The Russian Bible Society has 267 Auxiliaries and Associations. In the nine years which have elapsed since its establishment, it has printed, or caused to be printed at its expense, 104 editions of the Holy Scriptures, in 26 languages, the number of copies being 507,600.

The British and Foreign Bible Society issued during the year ending March 31, 1823.

123,127 Bibles,

136,723 Testaments;

which, together with those issued at the expense of the Society, from foreign presses, since the commencement of the Institution, amount to *three millions, eight hundred and seventy-five thousand, four hundred and seventy-four copies of the Holy Scriptures.*

From the addresses, letters &c. contained in the Reports before us, the following will, we think, be read with interest.

The venerable Antistes Hess, of the Swiss Church.—"If we take a retrospective glance, how much have we seen, that we are happy to have outlived; and again how much have we experienced which it has afforded us joy to have witnessed; for instance this blessed promulgation of the word of God. What glorious things do we anticipate by the eye of faith, as about to develop themselves, when we are no longer on earth.

T. P. Platt, Esq.—"My residence in France has not yet been long, but it has been long enough to persuade me that the Bible Society is one of the greatest blessings that Divine Providence has ever bestowed upon that country. Societies and Institutions, philanthropic, moral, red

ligious, are commencing or flourishing around us: and what is the main spring of all these operations? the answer is: "It is the Bible Society, that has brought us together; before, we did not know each other; individually we could not have devised such schemes, or if we had, we could not execute them. But in the Bible Society is a bond of union and stimulus to exertion."

His Excellency Count Schimmelman, at the Anniversary meeting in Copenhagen.—

"We must not suffer ourselves to be arrested in our endeavours, by a doubt recently renewed, well intended as it may be, whether it be really desirable to put all classes of people into the possession of all the books of the Holy scriptures, without exception? We cannot, we dare not, add one jot or tittle to these books, nor take one away. As they have descended to us miraculously preserved by the hand of Providence, and rescued from the wreck of time in which nations and generations have perished, so they must remain for the benefit of all, without exception. We are not permitted to make a distinction between enlightened and unenlightened, to whom access to the Holy Scriptures, more or less may be allowed

Who will presume, in a Protestant church, to prescribe limits to the reading of the Scriptures? Where will he place them? How will he maintain them?

Are the doctrines and precepts of the Holy Scriptures taught exclusively in the schools of the learned, and in the assemblies of the wise? Or are they proclaimed with an impressive, powerful voice, and supported by wonderful effects upon the people at large? And how could we dare to deprive any one individual of that, which, as a divine legacy, has been delivered to the whole human race?

Let us, therefore, continue to give the Bible indiscriminately to all. The heavenly comfort there deposited, will surely not be valued and felt more in palaces than beneath thatched roofs, and in cottages."

The Right Rev. Dr. Boisen, Bishop of Laland, Denmark.—"Although separated by sea and land, yet the word of God unites all mankind in sacred fellowship, so as to become one great family. A more delightful union cannot be conceived. What the sun in the firmament is to the natural world, the word of God is to those who in the midst of the conflicts and afflictions of this transitory state, seek their final portion in the heavenly mansions of perfect peace. In the Lord's name I therefore offer you all the right hand of fellowship with a heart full of affection and gratitude. In Heaven we shall see each other face to face, and shall then reap, in the full enjoyment of love, what we have sown here below."

Report of the Paris Society.—"We have now rapidly passed over the inhabited surface of our Globe.—From Iceland to the Cape of Good Hope, from the Peninsula of India to the Western Coast of Africa, from the United States of America, to the Pacific, there are few points accessible to European Commerce, which Bible Societies have not embraced in the cosmopolitanism of the Gospel. Hard indeed must be his heart, and blind his spirit, who can look on such a spectacle without emotion."

ALEXANDER.

The rumour which has been extensively circulated in this country, that the Emperor Alexander had shown himself unfriendly to the missionaries in his dominions, forbidding them to baptize converts, except in the Greek Church, &c. appears from the following letter recently published in the N. Y. Daily Advertiser, to be unfounded. The letter is from an English gentleman in Russia to a gentleman in New-York, dated at St. Petersburg, Aug. 31, O. S. 1823.

"The accounts you transmit relative to the prosperity of the American Bible Society, have cheered and refreshed our hearts.

"The good work here continues to proceed with unabated vigour and celerity. One most important measure has been proposed and adopted—the printing of the New-Testament in the vernacular Russ by itself alone, unaccompanied by the ancient Slavonic as its safeguard and standard. When it is taken into consideration that the Slavonic version has been the only translation in use in the Russian church for upwards of nine centuries, that its age has necessarily procured for it no common degree of veneration, and that, being strictly ecclesiastical, it is regarded as peculiarly sacred, the introduction of a new version by which it is virtually superseded, cannot but be viewed as a most auspicious token of the progress of opinions in this empire in a high degree favourable to the amelioration of the state of its inhabitants. The first edition is just about to leave the press, and another consisting of the same number of copies (10,000) will be begun immediately. A separate edition of 5,000 is also going on at Moscow; so that by the end of the year, there will be out 25,000 copies of the New Testament in the common language of the country. The translation of the books of the Old Testament is also in progress; and it is hoped some of them will soon be put to the press. As it is done from the original Hebrew, it will of course differ considerably from the Slavonic, which is a daughter of the LXX, and its publication, which is resolved, will be a greater proof still of the liberality of the higher orders of the clergy.

"You will likely have been favoured on your side the Atlantic, with the same news relative to missions in Russia, that have been in circulation in England. It is all misconception. The Moravians were indeed refused certain *extension* of privileges; but the Scotch Missionaries have recently baptized two converts in public, by the express sanction of the Emperor declaring that their privileges authorized them to receive into their communion all who were brought by their instrumentality to the knowledge of Christ. One of the converts is a young Persian, of acute intellect, whom we one day hope to see engaged in the work of a Missionary."

DECLINE OF MAHOMMEDANISM.

The following important communication, says the London Baptist Magazine for October, may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

"You ask me if the Mahomedan religion is on the decline. I answer; in Persia they can scarcely be called Mahomedans: they are Deists, if any thing, and are ready to receive the Christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for the translation of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for those that did. Indeed the revenues in consequence of this have so much decreased, that in lieu of overflowing treasuries, the Ottoman Government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort thither, make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay."

Episcopal Church at Cambridge.

[From the Report to the General Convention.]

The church at Cambridge, founded in the year 1761, but deserted and almost destroyed during the revolution, has languished ever since, having been chiefly supplied by lay readers, who were resident graduates at Harvard University. It is

now in so ruinous a state, that it was thought necessary to suspend public worship in it in December last; since which time it has not been opened. The Episcopal students at the University have amounted, for a series of years, to one seventh of the whole number; and this year there are forty-five, most of whom are from the middle and southern states. The students are not allowed to come to Boston, to attend divine service; and the Episcopalians, their own church being closed, are required to attend constantly at the College chapel. It is due, however, to the President of the College to state, that he has expressed a desire to have the church repaired; and provided with a suitable minister, as a means of providing for the accommodation of those students who profess to be Episcopalians. If the influence of impressions made on the minds of these young men during the interesting period of collegiate life is properly considered, the state of this church will produce a feeling of anxious solicitude in the bosom of every parent in our communion, who wishes to have his children enjoy the advantages which that distinguished and richly endowed University offers. The church at Cambridge is therefore to be considered as a chapel for Episcopal students, and as such, a subject of general interest.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$3561 42 during the month ending Dec. 12.—Also \$1100 as a part of the legacy of the late Dr. Solomon Everest, of Canton, Conn.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$722 90 during the month of December.

The Treasurer of the American Education Society acknowledges the receipt of \$1632 21 in the same month.

The Treasurer of the American Tract Society acknowledges the receipt of \$252 53 in the same month.

The Treasurer of the Foreign and Domestic Missionary Society of the Synod of South Carolina and Georgia, acknowledges the receipt of \$831 36 for the month of November and December.

The American Society for colonizing free people of colour, acknowledge the receipt, from various sources, of \$1104. 100 of which is from the Hon. Bushrod Washington—325 from the Vermont Auxiliary Society—and 550 from the Petersburg (Virginia) Auxiliary Society.

Ordinations and Installations.

Nov. 15.—Ordained, at Sunbury, Georgia, the Rev. James Shannon, as an Evangelist. Sermon by the Rev. J. H. Ripley.

Nov. 20.—The Rev. Clarkson Dunn was admitted to the Holy Order of Priests, by the Rt. Rev. Bp. Croes. Sermon by the Bishop.

Dec. 4.—Ordained, at Hollis, Me. the Rev. Mr. William P. Kendrick, as an evangelist. Sermon by the Rev. Dr. Church of Pelham.

Dec. 5.—The Rev. William Jarvis was admitted to the Holy Order of Priests, by the Rt. Rev. Bp. Brownell, in the Church at East Haddam. Sermon by the Bishop.

Dec. 5.—Ordained at Providence R. I. in the first Baptist Meeting House, the Rev. Solomon Peck. Sermon by the Rev. Mr. Ludlow.

Dec. 10.—At Vershire, Vt. Rev. Thomas Simpson over the Congregational Church and Society in that place.

Dec. 10.—The Rev. Royal A. Avery was ordained Pastor of the congregational Church and Society in Cambridge Vt.

Dec. 14.—The Rt. Rev. Bp. White admitted the Rev. Moses P. Bennett and Rev.

T. Ives to the Holy Order of Priests, and Mr. John H. Hopkins to the order of Deacons. Sermon by the Rev. Dr. Beasley.

Dec. 17.—Ordained, at New-Bedford, over the First Congregational Church and Society, the Rev. Orville Dewey. Sermon by the Rev. Mr. Tuckerman of Chelsea.

Dec. 18.—The Rev. John Ingersoll was ordained as Pastor of the Congregational Church in Pittsford, Vt. Sermon by the Rev. Mr. Hopkins of New-Haven. Vt.

Dec. 21.—At Salisbury, Md. the Rev. Noah Davis was ordained as an Evangelist. Sermon by the Rev. L. Fletcher.

Dec. 24.—The Rev. Isaac Chase was ordained Pastor over the South Baptist Church in New-Bedford. Sermon by the Rev. Peter Ludlow of Providence.

Dec. 28.—The Rev. George H. Marcher was ordained at Darlington Court House, as an Evangelist. Sermon by the Rev. B. Hill.

Jan. 3.—The Rev. Daniel B. Johnson was ordained as an Evangelist, at Charleston, S. C. by the Charleston Union Presbytery. Sermon by the Rev. Dr. Leland.

View of Public Affairs.

UNITED STATES.

Among the most interesting subjects which have occupied the attention of the present Congress, are the resolutions submitted by Mr. Webster and Mr. Clay; the one respecting the appointment of an agent or commissioner to Greece; the other concerning the anticipated interposition of the Allied Powers, in behalf of Spain, to reduce to their former subjection the republics of South America.

The resolution by Mr. Webster, was called up on the 19th, and, after being read, was supported by him in an eloquent speech which occupied the day. Mr. W. deprecated the responsibility of any effort to change the policy of our government. The policy of this government he said, is peace. But that policy, while it is pacific, should at the same time be liberal; he spoke now, in relation to those great questions, which are at this hour agitating Europe and the world—questions which are concerned wherever a nation attempts to obtain its freedom—the question, in a word, between regulated and unregulated power. Wherever it is disputed, whether a nation shall or shall not possess a constitution, our side of that question ought

to be known and declared; we are bound to bring, in aid of its decision, that moral force which must ever reside in the opinion of a free and intelligent nation.

“The age is a peculiar one; it has a marked and striking character, and the position and circumstances of our country are no less so. There has occurred no age that may be compared with the present, whether in the interest excited by what now is, or the prospects it holds out as to what shall be. The attitude of the United States, meanwhile, is solemn and impressive. Ours is now the great Republic of the earth. As a free government—as the freest government, its growth and strength compel it, willing or unwilling, to stand forth to the contemplation of the world. We cannot obscure ourselves if we would; a part we must take, honorable or dishonorable, in all that is done in the civilized world. Now, it will not be denied, that within these last ten years, there has been agitated in that world, a question of vast moment—a question pregnant with consequences favorable or unfavorable to the prevalence, nay, to the very existence, of civil liberty.”

Mr. W. exposed the principles and conduct of the Holy Alliance, and showed that *we* are as legitimate objects for the operation of those principles as any who attempt to establish free governments on the other side of the Atlantic.

"The doctrines advanced, (and which are promptly supported by a great force,) go to prostrate the liberties of the entire civilized world, whether existing under an absolute, a monarchial, or a republican form of government. They are doctrines which have been conceived with great sagacity, they are pursued with unbroken perseverance, and they bring to their support a million and a half of bayonets."

"But, apart from the soundness of the policy, on general principles, there is a ground of duty on this matter. What do we not, as a people, owe to the principle of lawful resistance; to the principle that society shall govern itself? These principles have raised us to a state of prosperity in which our course is rapid and irresistible. We are borne on as by a mighty current, and if we would stop long enough to take an observation, that we may measure our national course, ere we can effect it, we find we have already moved a vast distance from the point at which it was commenced. This course we cannot check; it is the course of things, and it will go on. Shall we not, thus situated, give to others, who are struggling for these very principles, the cheering aid of our example and opinion?"

"But it may be asked, what can we do? This thunder is at a distance—the wide Atlantic rolls between—we are safe: would you have us go to war? would you have us send armies into Europe? No: I would not. But this reasoning mistakes the age. Formerly, indeed, there was no making an impression on a nation but by bayonets and subsidies, by fleets and armies. But the age has undergone a change: there is a force in public opinion, which, in the long run, will outweigh all the physical force that can

be brought to oppose it. Until public opinion is subdued, the greatest enemy of tyranny is not yet dead. What is the soul—the informing spirit of our own institutions—of our entire system of government? Public opinion. While this acts with intensity, and moves in the right direction, the country must ever be safe—let us direct the force, the vast moral force of this engine, to the aid of others. Public opinion is the great enemy of the Holy Alliance. It may be said, that public opinion did not succeed in Spain. Public opinion was never thoroughly changed there; but does any man suppose that Spain is not at this day nearer, not merely in point of time, but intellectually and politically nearer to freedom, than she was last Spring? True indeed, the Bourbon power did make an almost unresisted march from the Pyrenees to Cadiz—but is Europe satisfied? Public opinion is not conciliated nor destroyed—like Milton's angels, it is vital in every part—and this followed back the Conqueror as he returned, and held Europe in indignant silence. Let us then speak; let us speak well of what has done well for us. We shall have the thinking world all with us—and be it remembered, it was a thinking community that achieved our revolution before a battle had been fought."

The following resolution has unanimously passed the House of Representatives:

"That the MARQUIS DE LA FAYETTE having expressed his intention to visit this country, the President be requested to communicate to him the assurances of grateful and affectionate attachment still cherished towards him by the government and people of the United States.

"And be it further resolved, That, as a mark of national respect, the President cause to be held in readiness a ship of the line, and invite the Marquis to take passage therein, whenever his disposition to visit this country be signified."

Answers to Correspondents.

Communications with the following signatures have been received:—TRINIFARIUS; YODH; H. W. E.; R; and OLD HUNDRED.

We thank T. G. S. for the Sermon he sent us, but think ourselves forbidden by its title page, to comply with the request which accompanied it.

Errata.—Page 32, col. 2, l. 1, for *geologists* read *genealogists*.—P. 96, c. 1, l. 28, for *Antediluvium* read *Antediluvian*.